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KÁTHAKÓPANISHAD

WITH THE COMMENTARY

OF

SRÎ SANKARÂCHÂRYA

Translated into English

BY

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NOTE.

This is the third in the Series of the Translation into English of *Sri Sankarāchārya's* commentaries on the *Upanishads*. Two *Tikās* on the *Kāthakōpanishadbhāshya* have been published. One of them is by *Ānandagiri* and the other, by *Gōpālayatindra*. The latter, however, is only an amplification of the former and is not the result of an independent effort to interpret the *Bhāshya*. Both the *Tikās* have been consulted in translating and references to them are occasionally made in the foot-notes.

Mysore, }
16th March 1915. }

M. H.

INTRODUCTION.

In Vedantic literature, the *Kāthakōpanishad* or, as it is more briefly termed, the *Kathōpanishad*, stands second only to the *Bhagavadgītā*, in point of interest; for it possesses, in addition to that inexpressible charm which is the common characteristic of all the *Upanishads*, a fresh attraction in the story in which its teaching is set. The story is quite simple and is found in more or less the same form elsewhere in ancient Sanskrit literature.* *Vājasravasa* is a poor and pious Brahmin. He has a son named *Nachikētas*. The father performs a sacrifice, and, being poor, gives as presents to the priests only the few old and feeble cows he has. The boy feels that such useless presents cannot possibly secure for his father happiness in the life to come; and in order that there may be at least one substantial award in connection with the sacrifice, offers himself to be given away as *dakṣiṇā* to some priest. This interference on the part of the boy offends the father. Yet he keeps silent at first; but, seeing *Nachikētas* persist in his request, bursts out in

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anger, "Unto *Yama* I give thee." A Brahmin's word once given cannot be retracted. *Nachikétas* goes to the abode of *Yama* and, learning that he is absent, waits there. *Yama* returns after three days and, horrified to see a Brahmin waiting, grants him, by way of conciliating him, three boons, which form the subject-matter of the *Upanishad*. The most important of these boons relates to the survival of man after death and the *Kāthakōpanishad* accordingly deals with one of the fundamental issues of philosophical controversy.

The above story brings out clearly the contrast in the characters of *Vājasravasa* and his son. *Vājasravasa* is of a type not altogether uncommon among the religious. He is pious, but is rather disposed to care more for the letter, than for the spirit of the law. *Nachikétas*, on the other hand, is endowed with a higher spiritual nature. According to Vedantic conceptions he is one that has led a life of severe self-discipline in his previous births. He is wise, brave and far-seeing. He possesses a spirit of thorough unselfishness which marks him out as fitted for illumination. The third figure in the story is *Yama*. *Yama* was once a mortal, himself; but he has now attained godhead by a strict observance of certain religious vows. While a mortal, he did not endeavour to acquire true knowledge of the Self

(ii, 10.), which alone brings immediate release from the bondage of life. He has, however, done so since becoming a god and succeeded in realising the true nature of the Self (ii, 21). In other words, *Yama* has reached the spiritual goal by what is known as the *archirādimārga*—‘path of radiance’—which leads to liberation stage by stage (*kramamukti*).^{*} It is interesting to note that *Vājasravāsa* and *Nachikētas* illustrate equally well the two remaining paths known to the Vedānta, viz. the *dhūmāmārga* (‘path of smoke’) and the *jñānamārga* (‘path of knowledge’). The former of these followed by *Vājasravāsa* is the ordinary path of piety. It secures happiness hereafter, but only temporarily, for it involves a return to mortal nature, sooner or later. The ‘path of knowledge’ followed by *Nachikētas* is the highest of the three,—being all unselfish—and by it, the devotee attains final release not elsewhere or hereafter, but *here and now*. *Atra brahma samasnute*- (vi, 14).

The *Upanishad* consists of two *adhyāyas*, each of which is divided into three *vallis*. The six *vallis* together cover the whole ground of the Vedānta, and there is practically no matter of importance in that system of philosophy which is left untouched here. But the treatment of the

* See Introduction to *Kēnōpanishad* p. ii.

subject is poetic rather than philosophical, so that in analysing the contents, we shall often have to gather together scattered statements. A logical analysis which, at the same time, follows the order of the verses, is out of the question—a consequence which is inevitable in the case of all teaching whose first appeal is not to reason but to individual experience. The style of the *Upanishad* is throughout highly elliptical.

After a brief allusion to the incidents of the above story, the *Upanishad* takes up the subject of the boons granted by *Yama*. *Nachikêtas* first asks for the pacification of his father who, he knows, is in a mood of utter disquietude, having hastily consigned his son to *Yama's* care. The second request may, in general terms, be described as relating to sacrificial rites, which are the means of securing our well-being in the life hereafter. The first boon is typical of the *îhika* or 'the worldly', while the second is, of the *amushhmika* or 'the other-worldly'. Though thus widely different, these two possess a common characteristic in that they both appeal only to such as have a desire for material well-being. But material well-being, whether remote or immediate, has no attraction for *Nachikêtas*, because he knows how specious it is. He is intent upon knowing the deeper meaning of existence and his chief question accordingly bears upon the much-dis-

puted immortality of the soul. This is in reality the theme of the *Upanishad* and the first two boons merely form a background to it and serve to bring out the excellence of the *jñānamārga*. *Yama* has himself once experienced a similar yearning to solve the riddle of existence and is therefore inwardly full of sympathy for *Nachikétas*. But lest his teaching should be wasted by being imparted to an unworthy pupil, he sets about testing his sincerity and strength. 'The subject is abstruse and altogether hard to understand', says *Yama*, and by offering enticing substitutes tries to dissuade him from pressing for an answer to his question. But *Nachikétas* who is * 'imperturbable as a deep lake,' steadfastly declines the most alluring of them. *Yama* is much gratified at the self-mastery of *Nachikétas* and answers his question with a fulness indicative of his high appreciation. The point of *Yama's* temptation is that *virakti* or absolute detachment from selfish concerns is essential to spiritual enlightenment.

To find this important question categorically answered we must pass over many passages, for it is not until the fifth *valli* that *Yama*, who has been discoursing on various aspects of the subject, turns to the question as put to him by

* *mahāhradavat akshóbhyaḥ*—This is how the *Bhāshya* describes *Nachikétas* in the preface to i, 26. This phrase has, by oversight, been left out in the Translation.

Nachikêtas. The answer given is in the affirmative: the soul survives after death and migrates into another body, the character of which is determined by its past deeds as well as its past thoughts (v, 7). It is peculiarly appropriate that the *Upanishad* should put these words into the mouth of the god of Death, for he must know, if any, what fate overtakes man when he dies. But the *Upanishad* does not leave the matter at mere poetic fitness. It suggests various proofs in confirmation of the belief it inculcates. They may not be proofs in the strict sense of the term, but they will help us to get a 'conjectural insight' into the truth. The arguments suggested are:—

- (i) *Argument from Design*—This is a phrase familiar to the student of Natural Theology, but its application here is somewhat different. Wherever we find a contrivance, we find some one whose purpose it serves. A house, for example, is not built for its own sake, but for some one else who will dwell in it; and its various parts are all designed to meet his needs. In other words the house and the dweller are disparate and the destruction of the house does not, as a matter of course, mean the destruction of the dweller. Similarly in the case of our body which consists of diverse parts, all

designed to serve a particular end. The existence of the body implies the existence of something else for whose sake the various bodily functions co-operate. This something is the soul or *Jiva*. Apart from such an *independent* entity, the whole mechanism of the body would be meaningless (v, 1 & 3.) The dissolution of the body cannot thus perforce mean death to the soul. Rather desertion by the soul would lead to the disintegration of the body (v, 4 & 5.)

- (ii) *Argument from Karma*—The responsibility of the individual for his actions is a deep conviction of the human heart. If there were no such conviction there would be absolute chaos in the moral world. But in the narrow span of our present life, we cannot possibly reap the fruit of all that we do. Nor can we, so far as this life is concerned, be held responsible for all the pain or pleasure that may come to us. A single life is thus inadequate to account for all its anomalies; and if the common belief in moral responsibility is well-founded, we must admit not only the survival of the soul but also its pre-existence with

reference to this life (iv, 5; v, 7).*

The soul may not be co-terminous with the body, but this does not necessarily mean that it is immortal. The question whether the individual soul is immortal is answered in one of the verses † (18) of the second *valli*, but this answer appears mixed up with references to another entity which, from certain epithets used there as well as from the immediate context, is seen to be Brahman. Why does *Yama* bring in Brahman when *Nachikétas* has questioned him only about the *Jiva*? To explain this divergence between the question and the answer, it is necessary to refer to certain details occurring in the beginning of *Yama's* reply. *Yama* begins by congratulating *Nachikétas* on his firmness of resolve and then points out the distinction between *vidyā* and

* It may be pointed out here that these very arguments may be utilised in establishing the existence of a Personal God. (i) A house not only implies a dweller, but also a designer. Our body must similarly imply our Maker. (ii) If justice should be meted out to all, in accordance with their respective deeds, there must be an all-knowing and all-controlling Ruler to dispense that justice. (vi, 2 & 3). It is to be added, however, that, according to the Vedānta, the Personal God is no less phenomenal than the *Jiva*.

† The reader will recognise that this verse and the succeeding one are practically the same as those quoted by *Sri Krishna* while addressing *Arjuna* on the field of *Kurukshetra* (Bha: Gī. ii, 19 & 20).

avidyā (ii, 1—6). In explaining the nature of *vidyā* or 'right knowledge,' he naturally introduces the subject of Brahman (ii, 12) and alludes to the great good which a disinterested person like *Nachikētas* may derive from knowing the true nature of this ultimate reality. *Vivrtam sadma nachikētasam manyé*: (ii, 13). 'The gates of everlasting joy are open unto *Nachiketas*'. This prompts *Nachikētas* to question *Yama* about Brahman also (ii, 14). There are thus two questions to be answered, but from the stand-point of *Yama*, who has realised the identity of the *Jiva* with Brahman, the two questions reduce themselves to but one.* The fundamental identity of Brahman and the *Jiva* is the central point of *Yama's* teaching as expressly stated by him more than once. (*vide e.g.* iv, 10). He regards them as one in his reply and generally refers to them both simultaneously, for he wishes to impress on the mind of the pupil that the two entities are, in reality, the same. Apart from this general implication, the simultaneous answer has an extra significance in the verse we are now considering. The question of *Nachikētas*, as literally understood, no doubt refers merely to the survival of the soul

* According to the Vedānta Sūtras, the fact that *Yama* has granted only three boons is proof positive that these two questions are in reality only one. (Vide Vedānta Sūtras I. iv, 1).

after death, but it really touches its eternal persistence or immortality; for *Nachikétas* who fears that his father will reach 'the blissless worlds,' because of his mean gifts to the priests (i, 3), must believe in the soul's survival. Besides, to a *Védāntin*, eternal persistence alone is real existence; all else is only *apparently* existent. *Ādavanté cha yannāsti vartamānépi tattathā*: 'Whatever has not been from the beginning and will not be until the end, does not (in reality) exist even now'. * Understood in this wider sense, *Nachikétas*' question cannot be answered without a reference to Brahman, for according to the Vedānta, the individual soul is as much phenomenal as anything else and is therefore mortal. But there is a sense in which it is immortal and that is in so far as it is one with Brahman, the everlasting; and this is the import of the *mantra* in question.

On what evidence does *Yama* base the identity of the individual soul with Brahman? Chiefly on his own intuitive experience. *Yama* here represents the typical teacher of the Vedānta and the insight of such a teacher must necessarily form our main guide in this matter for it does not admit of being demonstrated. *Naishā tarkṇa matirāpanéyā* (ii, 9). But the light of reason is not altogether excluded. It is utilised as an

* *Gaudapāda's Kārikās on Māndūkyaopaniṣad*, ii, 6.

accessory and we may summarise *Yama's* argument in regard to this point as follows—

Every state of consciousness implies that in addition to being aware of one or more objects, we are aware of our own selves as cognising agents. While the former of these two elements shifts from one mental state to another, the latter endures through them all. We observe, moreover, that this enduring element is the same not only in successive modes of consciousness during the waking state (iv, 3) but also in dreams. (iv, 4; v, 8 & 15). There is thus a stream of self-consciousness running through waking life and dreams. There is no break in its continuity even during dreamless sleep (*sushupti*). A person who gets up from profound sleep is not oblivious of its peaceful repose; yet this repose is not a present but a past experience. It is a reminiscence and as such means that there was no gap in self-consciousness. Again a person, enjoying sound sleep, if awakened all on a sudden, implores to be allowed to go to sleep again, indicating thereby that the enjoyment was a present experience. The very phrase '*enjoying sleep*' implies it. Does this self-consciousness which persists throughout life ever suffer any check? Although individual streams of thought are different and may cease to exhibit their individuality, their primal element is one and the same. It is sentience or *chaitanya*

and this *chaitanya* is termed Brahman. This unitary principle must be eternal for the very act of conceiving an end to it involves sentiency (iv, 15). The identity of the *Jiva* and Brahman means the unity of *chaitanya*; and the immortality of Brahman or the *Jiva*, its necessarily persistent character.

The individual soul in so far as it is one with Brahman, is not only eternal in its duration but also cosmic in its nature. *Tadu nātyeti kaschana*. 'Naught transcends it' (iv 9). There are passages all over the *Upanishad* in which *Yama* dwells on the cosmic character of Brahman. In certain of these passages, *Yama* identifies Brahman with some object of special glory in nature (cf. iv 8); and in others, with the universe as a whole (cf. v, 2); and means thereby that not only what is best in nature but also all nature is Brahman. We find the self-same reality everywhere and all differences of form are mere appearances. They are, so to speak, waves in the vast ocean of Brahman. The attribution of diversity to unity is the result of a misconception. Fire, for instance, although one and the same, appears to possess varying forms in virtue of the objects, such as a glowing iron-ball, through which it manifests itself (v. 9). Plurality is no more a characteristic of the one than it is of the other.

As elsewhere, *Yama* suggests a particular line of argument in support of the universal character of Brahman. An effect when it ceases to exist is seen to merge in its material cause. A pot, for instance, when broken, turns clay. The essential element in the pot, *viz.* clay, persists, while its form or its particularity disappears. In other words the truth underlying a cause and its effect is what is common to them both. Cause and effect are in reality the same; and what differentiates the one from the other is formal, transient or unreal. Now the clay is as much an effect as the pot and it is not difficult to conceive of its merging in its material cause and losing its own particularity thereby. This process of tracing back an effect to its cause is obviously unending. And in this unending process we never arrive at a stage when the cause ceases to possess a specific character and cannot therefore merge in its own cause. What then is the ultimate fact of this infinite series of causes and effects? Surely it cannot be nothing, for every link in this chain is experienced as *something positive*. If the essence of a cause and its effect is what is common to them both, the underlying truth of the series we are considering must be its positive or existential character, which persists *intact* throughout. * This unchanging noumenal

*Vide *Bhāṣya* on vi. 12 and Anandagiri's comment.

Existence or Being is Brahman. It is the one eternal reality—neither cause nor effect; but something that is the substratum of both. All finite things exist through it; it is the *mūlasāra* or the 'root-essence' of the universe.*

We have now to inquire what the bearing of all this teaching is on practical life. One thing is certain, that if unity is the final truth, the common view of life which regards variety as a genuine character of the universe must be radically wrong. According to the ordinary view, we consider ourselves as distinct from everything else. A cleavage is thus established between ourselves, on the one hand and the rest of the world, on the other; and we come to look upon men and things, not as they are in themselves, but as they are in relation to us. This relative interpretation of life is *avidyā* or ignorance. Ignorance breeds narrowness and narrowness breeds misery. If we wish to escape from this misery—this whirl of desire and interested activity—we must cultivate a spirit of detachment with a view to ultimately purify ourselves of all selfish impulses (vi, 14). Detachment or *virakti* is the very foundation of Vedantic culture. The value of *virakti* in rectifying our attitude towards life may be well illustrated by a reference to Art, the higher and more

*Vide *Bhāṣya* on vi, 1.

enduring pleasure of which is largely due to the disinterestedness with which we regard situations therein represented. If we could train ourselves to contemplate actual things with a similar detachment, we might derive from them a new joy, all untainted by sorrow. The *Kāthakopanishad* lays much stress on the necessity of acquiring this power of detachment and that is the chief significance, as already stated, of *Nachikētas*'s temptation by *Yama*.

Virakti, however, does not represent the entire means of achieving spiritual success. We may kill all personal desires, as indeed *Nachikētas* had done, but until variety ceases to impress us as genuine, the Vedantic goal will not be reached. If variety is not to delude us, we must see oneness; not merely know that all things are one. For our belief in the diversity of the world is the result of an immediate perception; and consequently nothing but an equally immediate apprehension of unity can overcome it. To take the old example of a person mistaking a rope in the dusk for a serpent, no amount of reasoning or assurance by another will convince him that it is not a serpent. But a little scrutiny with the aid of a light will carry conviction at once. If we should directly experience unity, we must practise communing with the reality of things. This communion is

yoga. It is a difficult art to practise and success in it can be attained only by long and patient assiduity (vi, 11). But it is essential to succeed in it if our aim is 'self-knowledge' (*ātmajñāna*) in the true Vedantic sense. (ii, 12; vi, 18).

KĀTHAKÓPANISHAD

WITH THE COMMENTARY

OF

SRÎ SANKARÂCHÂRYA.

Om! Adoration to the holy *Yama*, son of *Vivasván*, teacher of Brahma-knowledge and (adoration) also to *Nachikêtas*.

Now we begin a brief commentary on the (various) chapters of the *Kāthakópanishad*, with a view to make them easy of understanding. The form '*Upanishad*' is derived (as a substantive) from the root *sad*, 'to loosen' 'to reach' or 'to destroy' with *upa* and *ni* as prefixes and *kvip* as termination.¹ The word means 'knowledge' relating to the entity, which forms the subject-matter of the treatise to be commented upon and which is to be known (by those that desire deliverance). Etymologically, how does the word '*Upanishad*' (it may be asked) signify knowledge? We reply—

1. This, in reality, is no termination at all and is, so to speak, a grammatical fiction. Consequently the form that results when the termination is added is identical with the root.—*upa+ni+sad*.

When persons desirous of liberation and mindless of all concerns, whether visible or known only through the *Veda*,¹ betake themselves to (*upa*) the knowledge signified by the word 'Upanishad' and described in what follows and pursue it devotedly and firmly (*ni*), it *loosens* or *destroys* their nescience—together with its off-shoots—which is the root-cause of their mundane existence. So derived does 'Upanishad' denote Brahma-knowledge. Thus we find stated in iii, 15 'Knowing it, one liberates oneself from the face of Death'. Or Brahma-knowledge (may be taken to be denoted by) 'Upanishad'—derived from *sad* 'to reach'—because this knowledge unites with (*gamayati*) the supreme Brahman, persons of the above description that are desirous of liberation.²

1. Rewards are of two kinds (i) *dr̥sh̥ta* or visible i. e. attainable in this life, such as spiritual lustre, and (ii) *ad̥r̥sh̥ta* or invisible i. e., attainable only in another life, such as *svarga*. Since the latter are known only through the *Veda* or revealed knowledge they are termed *ānūśrāvika* or 'known through verbal testimony.'

2. The former explanation was based on the *first* and the *third* of the root-meanings referred to above; the present one is based on the *second* of them. In his commentary on the *Taittirīya Upanishad*, Sri Sankarāchārya adds another explanation—*upanishadnam vā asyām param śrēyah iti* and the *Vanamālā* remarks that this is Sri Sankarāchārya's own explanation, while the others are based on the views of grammarians.

Thus we find stated in vi, 18—'Having reached Brahman he became sinless and deathless.' Again knowledge of *Agni*—the first-born child of *Brahmā* and knower—sought for in Question 2, may also be called 'Upanishad'—etymologically connecting the word with the root *sad* meaning 'to loosen' or 'to destroy'¹ for by causing the attainment of heaven, it reduces, or destroys the distress of dwelling in the womb, birth, old age and so on which constantly recur in other worlds.² Accordingly we find stated in i. 13 'Residing in heaven, they attain godhead.' Well, do not students (and teachers) mean the treatise also by the word 'Upanishad' (when they say for instance)—'We study the Upanishad' or 'We teach the Upanishad'? There is nothing wrong in this, for (although) the meaning of the root *sad*, viz, the destruction &c. of the source of mundane existence, such as nescience, cannot refer to a mere treatise, it can well apply to knowledge and as an aid in (acquiring) that (knowledge, the treatise also) may reasonably be denoted by it, as is done, for example in (the statement) 'Ghee is life'³. Thus the word Upanishad primarily denotes 'knowledge' and secondarily 'a treatise.' By the

1. Read *avasādayitṛtvēna saithilyāpādanena vā*.

2. For instance in the world of mortals.

3. As in the case under consideration here also ghee which is supposed to lead to long life is used to mean 'length of life.'

foregoing derivation of the word 'Upanishad' has been specifically indicated¹ the person entitled to (receive) that knowledge. Its subject-matter also has been implied (thereby) as being the supreme Brahman, identical with our own deeper self. The object to be attained is absolute escape from the cycle of existence by becoming (one with) Brahman itself. Such an object shows their inter-relation also.² Thus the following chapters which reveal that knowledge as perfectly as an *amalaka* fruit (reveals itself when) placed on the palm of the hand indicate specifically the persons entitled to study them, the subject-matter, aim and inter-relation; and we shall therefore explain them according to our lights.

The (following) episode is for the purpose of extolling the above knowledge.

1. Desiring (for its fruit) *Vájasravasa*, they say, (performed the *Visvajit* sacrifice at which everything has to be surrendered) and gave away all that he possessed. He had a son, by name *Nachikétas*.

1. See note 4 on page 3 of '*Isāvāsyaópanishad*.'

2. As being one of *sádkyaśilpa*.

Uṣan = wishing for. *ha vai*—are two particles referring to past events. *Vājaśravasa*—*Vājaśravas* may mean 'one that has fame due to offering food freely; or (the word may be taken) as a proper noun. *Vājaśravasa* = son of *Vājaśravas*. He once performed a *Viśvajit* sacrifice seeking its fruit; and in that sacrifice he gave away (*dadau*) all his wealth (*sarvavedasam*). That sacrificer had a son named *Nachiketas*.

2. When the offered (cows) were being taken (severally to the priests and others that had assembled) faith entered him, although he was a (mere) boy; and he thought :

Tam i.e., Nachikêtas. kumâram santam i.e., who was yet a young and immature boy. *śraddhâ*—belief in the existence (of after-life)—faith. *āvivêṣa* = entered. He was prompted by a desire to do real good to his father. When? When the presents, viz., cows, were being taken severally to the priests and others that had assembled. *saḥ i.e., that Nachiketas*, prompted by faith. *amanyatâ* = thought (within himself.)

In what manner? As follows—

3. Presenting such (cows) as have (almost) finished drinking water, eating grass, yielding milk and are impotent, one (the sacrificer) goes to the worlds that are known as *anandah* (blissless).

The four epithets beginning with *pitōdakāḥ* refer to the cows intended for presents and signify that they were useless.¹ *tāḥ* i.e. those cows which are like these. *dadat* i.e., granting, as rewards to priests. *anandāḥ* = *anānandāḥ* = unhappy. *tē lokāḥ*=(such worlds). *sah* i.e., the sacrificer. *gachchati*=(goes).

'Since the result of this imperfect sacrifice will thus be unwelcome to my father, I, being his son, should prevent it by bringing about the completion of the rite even by sacrificing myself'²—so thinking he approached his father and—

4. He said to his father—'To

1. *Vajāsravasa* was probably poor and this was all he could give. But even then he could not hope for much good resulting from the sacrifice, because the presents given should be of some value.

2. The chief aim of a dutiful son is to prevent evil befalling his father after this life.

whom wilt thou present me?'
 (Being disregarded in the first instance, he repeated the same question) for a second and a third time (when) the father (getting angry that his son was behaving unlike a boy) said to him—'Unto *Yama* shall I give thee.'

Tata=*Tāta*=O father. *kasmai* i.e. to which priest. *dāsyasi*=you give me as a present. Thus saying he was disregarded by his father; still the son asked him a second and a third time—'To whom will you give me?' 'To whom will you give me?' Then the father thinking that it was not fitting that a boy should thus (behave) said—*mrityave*=to *Yama*, the son of *Vivasvān*. *tvā*=you *dadāmi*=I give.

Thus told, the son long reflected for himself.¹
 How? As follows—

5. Among many (sons or disciples), I pass for (one of) the

best (or) among many (sons or disciples) I pass for (at least one of) the second best. What duty towards *Yama*, that (my father has to fulfil) today, does he fulfil through me ?

Bahūndam i. e. among many sons or disciples. *emi*=I pass (i. e. I act.) *prathamah* i. e. with the best mode of conduct (suited to) disciples and others. *bahūndam* i. e. among many middling (pupils or sons). *madhyamah* i. e. with the middling mode of conduct. But never (have I conducted myself) in the worst (manner.)¹ Though I am a son with such good character my father has said to me—'Unto *Yama* shall I give thee.' What purpose of *Yama* that had to be served today² could my father serve by giving me away ? Surely there is no such purpose and my father has said

1. Anticipating the teacher's or parents' wishes and carrying them out is termed the best mode of conduct in a pupil or a son ; promptly attending to what is ordered is the next best mode ; and neglecting orders given is styled the worst form of conduct (A) What is implied here is that *Nachiketas* was mainly of the first type, but some times also of the second. He was never, however, negligent of his duty towards his father. (G)

2. No such present to *Yama* is to be made in the rite in question viz. the *Visvajit* sacrifice.

this in (mere) anger. Yet this word of my father ought not to become untrue.

So thinking (the son) said reflectively to his father who had begun to repent for what he had said—

6. 'Consider how it was with your forefathers ; behold how it is with later (men). (Improbability never saves one for) like unto grain does man ripen and, like unto it, spring to life again.'

Anu=in order. *pasya*=consider. *yathā* i.e., in what manner, they were. *pūrvē* i.e., those who preceded you—your father, grand-father and so on. Looking back on them you must follow their practice. *apare* i.e., how good people now living conduct themselves. *pratipasya* i.e., consider them. *tathā*=as well. There was not and there is not any falseness in them¹. Nobody can by lying overcome decay or death, because mortal man (*martyaḥ*) like corn (*sasyamiva*) becomes ripe (*pachyate*) and dies ; and having died, comes to life again like unto corn. What is to be got then from breach of faith in this transient life? Pre-

1. Omit *tadvipartitam asatām cha vrittām mrishā-*

serve (therefore) your probity. What (*Nachikétas*) means is—'Send me to *Yama*.'

Thus addressed, the father sent his son to *Yama* in order to keep his promise. And, going to *Yama's* abode, he waited for three days as *Yama* had gone out. When he returned, his attendants, or perhaps his wife, said to him as follows, informing him (of what had taken place in his absence)—

7. *Agni* (himself) enters the house as a *Bráhmaṇa* guest and (people) do him this appeasement Bring water, O *Yama* (for washing his feet).

Vaiṣvānaraḥ i.e. *Agni* himself. *praviṣati grihān*—enters the house as if burning it. *atithiḥ Bráhmaṇaḥ* i.e. when a *Bráhmaṇa* (comes) as a guest. *tasya*=to him. *etām śāntim kurvanti* i.e. since good people appease him by this offering of water, seat and so forth, as if to overcome the burning by *Agni*. Therefore bring (*hara*), O *Yama* (*vaivasvata*) water (*udakam*) for *Nachikétas* to wash his feet. Besides, harm is said to result from not acting thus.

8. Hopes of general and specific good; the reward of con-

temple, and of kindly speech; the fruit of sacrifices and charitable acts; all one's children and cattle—this does a *Bráhmaṇa* divert from a short-sighted man in whose house he dwells foodless.

Āsā—desire for undefined good things. *pratikshā*—looking forward to defined good things¹. *sangātām*=the reward of meditation². *sūnṛtām* i.e., the reward of kindness of speech. *iṣṭā pūrte*—*iṣṭa* is the fruit of sacrifice; and *pūrta*, the fruit of charitable acts like opening pleasure-gardens for instance. *putra paśūmscha sarvān*=children, cattle and all. *ētat*=all this just mentioned. *vṛinkte*=keeps away or destroys. *purushasya*=of a man. *alpamēdhasaḥ*=of small wit. *yasya grhē*=in whose house. *anaṣṇan*=foodless. *vasati*=dwells or stays. *Bráhmaṇaḥ*=a Brahmin. What is meant is that a guest should, under no circumstances, be disregarded.

Thus addressed, *Yama* went to *Nachikētas* and said to him, after duly honouring him—

1. Read *anirjñātapratishṭhārthapradrthand āsā ; nirjñātapratishṭhārthapratikshānam pratikshd.*

2. Read *yogajam phalam* for *satsamyogajam phalam*.

9. Since thou, a venerable guest, hast stayed foodless in my house for three days, O *Brahman*, I make obeisance to you. Let me, O *Brahman*, be saved from that sin. Choose thou three boons against (the three days of thy waiting).

Tisró rátrih=(three nights). *yat*=because. *avátsih*=you dwelt or waited. *grihé mē*=in my house. *anañnan*=(without eating food). *Brahman*=O! Brâhmin. *atithih*=as guest. *namasyah*=worthy of being honoured. *namas té astu*=let there be (this) adoration to you. *svasti mé astu*=let there be good luck for me. *tasmât i.e.* from the sin arising from your staying foodless here in my house. No doubt through your favour, this sin will disappear and everything will be well with me, but in order to please you the more (I give you three boons). *prati i.e.*, against every one of the three nights you have spent without food. *trín*=three. *varán*=boons. *vrñishva i.e.*, ask of me.

Nachikētas replied thus—If you are inclined to grant boons—

10. That *Goutama* (my father) may lose his anxiety and become complacent and free from anger : and that recognising me, when set free by you, he may greet me—this I ask as the first boon of the three.

Sântasamkalpaḥ—*samkalpa* is anxiety as to what the son will do going to *Yama*. One whose anxiety is quelled is (termed) *ṣântasamkalpaḥ*. *sumanāḥ*=one that has a pleased mind. *yathā-syāt*=so that he may become. *vītamanyuḥ*=free from anger. *Goutamaḥ* i.e., my father. *mā abhi*—regarding me.—*Mrityó*=O *Yama*. Further, *tvat-prasṛṣtam* i.e., liberated and sent home by you. *mā* i.e., me. *abhivadēt*=(greet). *pratitaḥ*.—recognising as 'This indeed is my son who has returned'. *etat* i.e. this object. *trayāṇām*=of the three (boons). *prathamam varam*=the first boon, viz., the gratification of my father. *vṛṇe*=I ask.

Yama said—

11. As of old will be, recognising thee, (thy father), *Ouddalaki*, the son of *Aruma* : through

my favour, peacefully will he sleep through nights and become free from anger, seeing thee liberated from Death's face.

Yathā purastāt i.e., as your father's heart was formerly full of love for you. *bhavitā i.e.*, so will he be affectionate towards you. *pratitah=* recognising (you). *Auddālakih* is the same as *Uddālaka*. *Āruṇih=* son of *Arūṇa*. Or we may take him to belong to two families' (and interpret *Auddālaki* as 'son of Uddālaka'). *matprasṛstah=* favoured by me². *sukham=* peacefully. *ratrīh i.e.*, the remaining nights (of his life.) *śayitā=* will sleep. *vitamanyuh i.e.*, losing also his anger. *tvām=* you, his son. *dadṛsivan=* having seen. *mṛtyumukhāt=* from Death's reach. *pramuktam=* liberated.

Nachikētas said—

12. In the heavenly world there is not any fear; not there art thou; and no one (there) is afraid of old age. Overcoming hunger and thirst and leaving

1. Through adoption.

2. *Anugṇātah anugrahasampannah* (G)

sorrow behind, one rejoices in heaven.

Svargé lóké=in the heavenly world. *bhayaṃ* i.e. fear arising from disease and so forth. *kinchana*=even a little. *na asti*=does not exist. *na tatra tvam* i.e., you cannot there (overtake people) unexpectedly; hence nobody when he gets old fears, as here, from you (*na jarayā bibhēti*.) The third line means—Having overcome both hunger and thirst. *sōkātigah*=(literally) going in advance of sorrow i.e., free from mental pain. *mōdate*=enjoys himself. *svargalōkē*=in heaven.

13. And thou knowest *Agni*, the aid to heaven, O *Yama*; describe him to me; I am devout. (How) sacrificers attain god-head—this I ask as my second boon.

Agnim svargyam i.e., *Agni*, the means of attaining the heavenly world, so excellent. *sa tvam* i.e., (you who are well-known.) *adhyēshi* i.e. you remember or know. *mṛtyō*=O *Yama*. *prabrūhi*=relate. *tam*=him. *sraddadhānīya mahyam*—to me full of faith, desiring heaven. *Svargalōkāk*=those whose abode will be heaven i.e.

sacrificers. *amṛtatvam*=immortality or godhead. *bhajante i.e.*, reach by worshipping this *Agni*. *état i.e.*, this knowledge of *Agni*. *dvitīyēna varēṇa vṛṇē*=I ask as the second boon. The following is said by *Yama*—

14. Knowing, as I do *Agni*,
the aid to heaven, I shall describe him to thee—learn it of me,
O *Nachiketas*. Know him as
the means of attaining the
boundless world, as the support
(of the Universe) and as abiding
in the hollow of the heart.

Te i.e., to you. *prabravāmi*=I declare. *tadu i.e.*, what you have asked for. *mē i.e.*, through my words. *nibōdha*=understand, being attentive. *svargyam agnim*=*Agni* useful for heaven *i.e.* *Agni*, the means of securing heaven. *Nachikētas*=O *Nachikētas*. *prajānan i.e.*, knowing (him). The words *prabravāmi* and *nibodha* are meant to attract the attention of the disciple. *Yama* now extols *Agni*. *ananthalōkāptim i.e.*, the aid in securing the reward, viz., of the heavenly world. *athō*=and. *pratiśthām*—the basis of the Universe as

being *Virāt*¹. *etam* i.e., such *Agni*—now to be described by me. *viddhi*=know. *tvam*=you. *nihitam* i.e., as abiding or placed. *guhāyām*=(in the cave) i.e., in the mind of the wise.

The following (does not form part of the dialogue between *Yama* and *Nachikētas*) but is what the *Upanishad* states—

15. *Yama* described to him that *Agni*, the first-born of the Universe, (as also) what bricks (have to be used in building up the sacrificial altar)—how many and in what manner. And he (*Nachikētas*) repeated all that just as it had been told; then pleased with him, *Yama* spoke again.

Lōkādim=the beginning of the worlds, being

1. The evolution of the world is conceived of in three stages—(1) The undeveloped stage known as *Prakṛti* (2) a subtle intermediate stage of which the presiding Power is termed *Hiraṇyagarbha* and (3) the gross perceived Universe of which the presiding Power is known as *Virāt*. *Agni*, *Vāyu* and *Aditya* are only different aspects of *Virāt*.

the first embodied (of created things¹). *tam agnim* i.e. the *Agni* about whom *Nachikêtas* had questioned. *uvâcha* i.e. *Yama* described. *tasmai* i.e. to *Nachikêtas*. Further—*Yâ ishtakâh* i.e. what kind of bricks are to be arranged (for the sacrificial altar). *yâvatîr vâ* i.e. how many in number. *yathâ vâ* i.e. and in what manner the fire is kindled. The meaning is that *Yama* described all this. *saḥ cha api* i.e. *Nachikêtas* also. *tat* i.e. what had been said by *Yama*. *pratyavadat*=repeated. *yathôktam* i.e. correctly. *atha*=(then). *asya* i.e. by his repetition. *tushtaḥ*=pleased. *mṛtyuḥ*=*Yama*. *punaḥ éva âha*=addressed again, desiring to grant a boon in addition to the three.

How?

16. To him said high-minded *Yama*, full of delight: 'I give thee now another boon; by thine own name will this *Agni* become (known). Take also this many-coloured necklace (from me.)

1. Compare the *Smṛti* text—

*Sa vai śarîri prathamah sa vai purusha
uchyate Âdikartâ sa bhûtânâṁ brahmâgre sama-
vartata.*

Tam i.e. *Nachikêtas*. *abravit*=(addressed). *prīyamāṇaḥ* i.e. feeling delighted at the ability of his disciple. *mahātmā* i.e., one that is not petty-minded.¹ *varam* i.e., a fourth (boon). *tava*=to you. *iha* i.e. as a token of delight.² *adya*=now. *dadāmi*=I give. *bhūyaḥ*=again. *tava eva* i.e. of you (*Nachikêtas*). *nāmnā*=by the name. *bhavitā* i.e., will become well-known. *ayam agniḥ*=this *Agni* who has been described by me. *cha*=and. *imām sṛṅkām*=this sounding necklace of precious gems. *anēkarūpām*=many-coloured. *grhāna*=accept. Or *sṛṅkā* may mean 'the straight path of *Karma* ; when the last line means—'Receive (from me) further knowledge of *Karma*, the source of various rewards.'³

Once again *Yama* extols *Karma*—

17. Sacrificing thrice, associating with the three and doing the three duties, one overcomes birth and death. Knowing the son of *Brahmā*, the omniscient, resplendent and worthy of ado-

1. A petty-minded teacher would perhaps have felt jealous at the extreme cleverness of the pupil (G).

2. *Ithi vyāchashte prītinimittam iti* (G).

3. Read *anēkarūpām*.

ration, and realising him, one obtains this everlasting peace.

Triṇāchiketas i.e. one who has kindled *Agni* thrice (for sacrifice) or one that knows him, studies about him and sacrifices to him.¹ *tribhiḥ* i.e. with mother, father and teacher. *ētya*=having obtained. *sandhim*=*sandhānam*=companionship. The meaning is—'Having duly received instruction from the mother and others.' They, indeed, are known as the source of authority according to another *śruti*—'As one who had (the benefit of a good) mother and (a good) father &c.'² Or the 'three' may refer to the *Vēdas*, *Smṛtis* and virtuous people; or to perception, inference and revealed authority. For these also, as is well-known, inculcate duties.³ *trikarmakṛt*—performing sacrifices, studying sacred books and bestowing gifts. *tarati*=crosses. *janmamṛtyū*= (birth as well as death). Further—*Brahmajānam*—*Brahmaja* means 'born of *Brahmā* or *Hiraṇyagarbha*; *jña* means 'all-knowing'. *Agni*, indeed, knows all. *devam*—so-called because he is brilliant, possessing knowledge &c. *īdya*=a-

1. Read *tadjnānastadadhyayanastadanuṣṭhānavānvat* in place of *tadjnānavānvat*.

2. *Bṛh. Up.*: iv, i, 2.

3. *Visuddhiḥ dharmādyaavagatiḥ* (A).

dorable. *viditvâ*=having known. *nichâyya* i.e., perceiving as one with one's own self. *imâm*=(this) i.e. present to the devotee's mind as the result of meditation. *śāntim*=peace. *atyantam eti*=plentifully obtains. It means that one (that does all this) attains the position of *Virât*—the result of practising meditation and *Karma* simultaneously.¹

Now is concluded the reference to the fruits derivable from meditating upon *Agni* and sacrificing to him. The topic in question also (is concluded)—

18. He who has sacrificed thrice to *Nachikétas*. and who, knows this three, and, so knowing, meditates upon *Agni*—throwing off the shackles of death before and overcoming sorrow—rejoices in the heavenly world.

The term *Trinâchikétas* has been explained already. *trayam* i.e. as stated before—'what bricks, how many and in what manner.' *état*=this. *viditvâ*=having known. *yah*=whoever. *évam* i.e., as one with one's own self. *vidvân* i.e. knowing

1. *Jñānam upāsanaṁ; chayanam karma (G).*

Agni. *chinute*=performs. *nāchikētam* i.e. meditation upon *Agni*.¹ *sah*=(he)-*mṛtyupdaśān*—viz. attachment and hatred arising from evil.² *puratas*=before i.e. before the collapse of this body. *pranōdya*=having shaken off. *śōkātigah*=relieved of mental sorrow. *mōdate*=rejoices. *svargalōke*—in the world of the *Virāt* i.e. identifying himself with the *Virāt*.

19. This is thy *Agni*, O *Nachikētas*, who leads (sacrificers) to heaven and whom thou chosest as thy second boon. This *Agni*, people will call by thy (name) only. Choose (now), O *Nachikētas*, the third boon.

Eshah=this. *te* i.e. to you. *agnih* i.e. the boon relating to *Agni*. *Nachikētaḥ*=O *Nachikētas*. *svargyah*=a help in securing Heaven. *yam* i.e. which boon of *agni*. *avṛñthāḥ*=you sought or prayed for. *dvitīyēna varēna*=by the second boon. This boon about *Agni* has been granted. (So saying *Yama*) concludes the present topic. Further—*etam agnim*=this *Agni*. *tava eva* i.e. by your name

1. *Agniśabdēna tadviśayakādhyānam uchyate iti dha kratum iti—samkalpam dhyānam iti ydvat.* (G)

2. Read *adharmajān*.

only. *pravakshyanti* (call). *janāsaḥ*=*jandḥ*=people. This is the fourth boon granted by me, being pleased (with you). *trtiyam*=the third. *varam*=boon. *nachikētaḥ*=O *Nachikētas*. *vr̥ṇishva*=ask. For if I do not grant it I shall certainly remain indebted to you.

So much only is to be understood from the preceding *Mantra* and *Brāhmaṇa* (portions), which are either mandatory or prohibitory in character, viz., that their theme (is worldly) as indicated by the above two boons and *not* the knowledge of the real nature of the entity of the Self. Now, in order to remove the source of mundane existence, viz., that congenital nescience which superimposes action, agency and fruit on the Self, and which forms the basis of injunctions and prohibitions—it is necessary to explain the knowledge relating to the identity of Brahman and the Self—which is in reality divested of the (aforesaid) superposition of action, agency and fruit. This knowledge is the very reverse of the foregoing (nescience) and yields absolute emancipation. With this purpose in view the sequel is begun. And the episode (in which the teaching is set) makes this manifest viz., that without a right knowledge of the Self, the subject of the third boon, there can be no final satisfaction even after the attainment of the second boon. For, agreeably to the fact that a man becomes qualified to know Brahman (only)

when he grows indifferent, as it were, to what has hitherto been taught—the transient concerns of *Karma* involving ends and means—(*Yama* is seen in what follows) to decry all this by (his efforts) to entice *Nachikêtas* by offering him sons &c.

Being asked to choose the third boon, *Nachikêtas* said—

20. There is this doubt when a man is dead—some (believing) he is; others, (that) he is not. I would be instructed by thee in this knowledge. (Let) this be the third of the (three) boons.

Yâ iyam i. e., (what is well-known). *vichikitsâ*=doubt. *prête manushyê*=when a man is dead. *asti iti i. e.*, that there is his Self, distinct from the body, senses, mind and the intellect, associated (now after death) with a different bodily frame. *êkê i. e.*, some believe thus. *na ayam asti iti cha êkê i. e.*, others believe that there is nothing of the kind. In this matter neither sense-perception nor inference can give us definite knowledge. Since, however, the highest end of man is dependent upon this knowledge, I would like to receive it (*etatvidyam*) taught by you (*anushishta tu yam*).

The last *pāda* means—This is the remaining one (of the three boons).

To find out whether or not the (disciple) was wholly fit for Self-knowledge, the means of deliverance, *Yama* said—

21. Even the gods, of yore, have doubted here; it is not easy to grasp; (so) subtle is this fact. Choose another boon, O *Nachikêtas*; press me not, (but) set me free from this.

Devaiḥ api=(even by the gods). *atra i. e.*, in respect of this entity. *vichikitsitam i. e.*, a doubt has been felt. *purā*=of old. *na hi sujñeyam i. e.*, worldly-minded people cannot understand it well even though they hear it taught frequently. For this subject (*eshaḥ dharmah*) of the Self is so subtle (*anuḥ*). Therefore ask for (*vr̥ṇishva*) another boon (*anyam varam*) O *Nachikêtas*. *mā*=me. *mā uparotsiḥ i. e.*, do not trouble me as a creditor does a debtor. *atisr̥ja*=leave off. *enam*=this (boon). *mā*—in so far as I am concerned.

Thus told, *Nachikêtas* said—

22. Even the gods have

doubted this, and, since thou, O *Yama*, sayest it to be not easy to understand, (kindly instruct me, for) another teacher of it like thee is never to be found. No other boon is equal to this.

The first line means—That even the gods have doubted this we have learnt from you alone. *tvam*=you. *cha*=and. *mṛtyó*=O *Yama*. *yat*=since. *na sujñeyam* i.e., the entity of the Self is not easily known. *áttha* i.e., you declare. Thus since even learned men do not know it (kindly instruct me.) The third line means—I cannot find another teacher like you though I seek for him. This boon is the means of attaining final bliss. Hence no other boon (*na anyah varah kaschit*) can be like (*tulyah*) unto this (*étasya*). The reason for this is the transient character of everything else.

Though thus addressed, *Yama* said as follows, further enticing (*Nachikétas*)—

23. Ask for long-lived sons and grandsons, for many cattle, elephants, gold and horses; ask for an extensive domain of the

earth and thyself live as many years as thou desirest.

Satdyushah = those that shall live for a hundred years. *putrapautrān* = (sons and grandsons.) *vr̥ṇishva* = (choose). Further—*bahūn* = (many). *paśūn* = cows &c. *hastihiranyam* = elephants and gold. *aśvān* i.e. horses also. Further—*bhūmēh* = of the earth. *mahat* = extensive. *āyatanam* = abode i.e. sovereignty over a (large) territory¹. *vr̥ṇishva* = (choose). And since all this is but valueless if one be short-lived, *Yama* adds—*svayamcha* = you too—*jīva* i.e. keep your body with all its sense-organs in perfect condition. *śaradaḥ* = (autumns) years. *yāvat* = (as many). *ichchasi* i.e. as you like to live.

24. If thou deemst (any) boon like unto this, choose (that), as also wealth and long life. On the wide earth, O *Nachikéṭas*, flourish thou. I make thee sharer of all pleasures.

Etattulyam i.e., like to that I have just mentioned. *varam* i.e., any other boon. *yadi manyase* = if you think of. *vr̥ṇishva* i.e., (choose

1. Read *mandala sāmṛājyam*.

that also). Further—*vittam*=much gold, precious gems &c. *chirajivikāmcha* i.e., ask for long life also along with such wealth. What need of (saying) more? *mahābhūmau*=over the wide earth. *Nachikétah*=O *Nachikétas*. *tvam*=you. *édhi* i.e., be king. Further, *kāmānām* i.e., of all pleasures, divine and human. *tvá*=you. *kāmabhājam* i.e., sharer in pleasure i.e., fit to enjoy pleasures. *karomi*=I make; for I am a god whose purposes never fail.

25. Whatever pleasures are hard to attain in this world of mortals, ask for all those pleasures at thy will. These damsels with chariots and musical instruments; not such are obtained by men. Be served by these whom I give to thee. (Pray) do not question about death, O *Nachikétas*.

Ye ye=(whatever). *kāmāh*=those which are coveted (i.e., pleasures). *durlabhāh* i.e., (but) difficult to attain. *martyaloke*=(in the world of mortals). *sarvān kāmān*=all those pleasures. *chhandatah*=at will. *prārthaya*=(ask for). Further

—*imāḥ i.e.*, these celestial. *rāmāḥ* maidens—so called because they delight (*ramayanti*) men. *sarathāḥ*=possessing chariots. *satūryāḥ*=having musical instruments with them. And they of this description (*idṛśāḥ*) are not to be obtained (*nalambhaniyāḥ*) by mortals (*manuṣhyaiḥ*) except by the favour of (gods like) me. *ābhīḥ i.e.*, (by these) attendants. *matprattābhīḥ*=(offered by me) *parichārayasva i.e.* allow yourself to be ministered by *i.e.*, get service, such as washing the feet, done to you. *Nachiketaḥ*=O *Nachiketas*. *maraṇam i.e.*, the question relating to death viz, whether there is or is not survival after death, which is just like examining (the number of) a crow's teeth.¹ *na anuprākṣiḥ i.e.*, do not ask (as you have done).

26. Transient (are these) O *Yama*, and they wear out what vigour (there is) in all the senses of man. All life is but brief. Thine only be the chariots : thine, the dance and song.

śvóbhāvāḥ i.e., pleasures you have mentioned, which are such that it is doubtful whether or not

1. This is a familiar expression implying idle curiosity.

they exist even tomorrow. Further, *martyasya*= of man. *antaka*=O Yama. *yat i.e.*, this well-known. *tejas*=(strength). *sarvendriyāṇām*=of all the organs of sense. *jarayanti*=they wear (it) out. The pleasures from nymphs &c., lead only to evil because they wear out one's good deeds¹, strength, intelligence, energy, reputation² &c. As for longevity which you desire to offer, pray listen. *sarvam jivitamapi*=(all life even) *i.e.*, even the life-time of the Creator *alpameva*=(is but brief). How much more so, our 'long' life! Therefore let the chariots (*vāhāḥ*) and so forth be for yourself (*tava eva*). And so also yours (*tava*) be dancing and music (*nṛtyagāte*.)

Moreover—

27. Not by wealth is gratified man: wealth, we shall get, if we see thee, and live, we shall, as long as you are in power. That alone is (still) the boon sought by me.

1. *Dharmah ishtāpūrtādiḥ* (G) Enjoyment reduces the good that is to our credit.

2. Reputation is through disinterested labour, not by self-indulgence.

The first line means—Man is not gratified (even) by abundant wealth; for we do not find in this world any body feeling satisfied with acquiring wealth. If we *do* thirst for wealth, we shall get it (*lapsyámahe*) if we (only) see you (*adrákshma chet tvá*). Similarly also with regard to life. *jivishyamaḥ*=(we shall live). *yávat*=until. *tvam īśishyasi i.e.*, you rule in the position of *Yama*. For how can a person after meeting you be poor or short-lived? The fourth line means—Self-knowledge is what I still seek.

Since also—

28. Having approached the undecaying immortals and knowing (that eternal benefits can be sought of them) how can a person—(himself) being a decaying mortal on this earth below—(seek such transient pleasures?). Realising (the worthlessness of the) pleasures of song and love, who will delight in long life?

Ajīryatām amṛtānām i.e. the vicinity of the

immortal gods who do not age. *upētya*=having reached. One should (then) obtain from them the highest benefits, quite different from these (you have mentioned.) *prajānan* i.e. knowing such benefits.¹ *jīryan martyaḥ* i.e. himself being a decaying mortal. *kvaḍhasthaḥ*—*kuḥ* is the earth; it is also *adhaḥ* i.e. below, relatively to the region of the sky, for instance. The word thus means—‘dwelling here below.’ How can such an one choose children, wealth &c. which are ephemeral and are coveted only by the unwise. Another reading is *kvaṭadāsthah* in which case the meaning is as follows—*tadāsthah*—*tat* refers to children &c.; *āsthā* is ‘determined attachment.’ One that possesses such attachment for them is termed *tadāsthah* and the expression means when (*kva*) will one that is bent upon attaining the highest end—though it be hard of attainment—delight in these? None that realises their hollowness will at all seek them. Everybody wishes to climb higher and higher. Consequently I am not to be lured away by the offer of children, wealth and so forth. Further, *varṇaratipramodān* i.e., pleasures of song and love from (association with) nymphs. *abhidhyāyan* i.e., rightly realising how unsteady they are. *atidīrghe jivitē*=in too long life. *kaḥ* i.e., whoever that is prudent. *ramēta*=can delight.

1. Read *prajānan prayōjanam upalabhamānāḥ*.

Therefore giving up tempting me like this by transient pleasures—

29. In respect of which, O *Yama*, there is this doubt, teach us what that is—in that great Hereafter. Naught else but what is thus deeply hidden will *Nachikétas* choose.

Yasmin i.e., in regard to which. *idam vichikitsanti i.e.*, people doubt thus—whether or not there is survival of the Self after death. *Mṛtyó* = O *Yama*. *sāmparāye* = in the matter of the other world. *mahatī* = of mighty significance. *yat i.e.*, that which is the settled truth about the Self. *tat* = that. *brūhi* = say. *naḥ* = to us. What need for (saying) more? *yóyam varah i.e.*, the boon in question relating to the Self. *gūḍham anupravishtaḥ* = deeply concealed and therefore hard of perception. *tasmāt i.e.*, than that boon. *anyam i.e.*, other which relates to what is transient and is coveted by the unwise. *Nachikétaḥ* = *Nāchiketas*. *na vr̥ṇoti i.e.*, (does not seek), does not even think of choosing. This last (statement does not form part of the dialogue but) is stated by the *śruti*.

SECOND VALLÎ.

After testing the disciple and knowing his fitness (to receive) Brahma-knowledge, *Yama* said as follows—

1. The good is one thing and the pleasant (quite) another. They two, with unlike ends, do bind a man. It is well for him who clasps the good, but (he), who chooses the pleasant, misses the true aim of life.

Anyat—altogether distinct. *śrēyāḥ* i. e., right knowlege.¹ And (*uta*) similarly distinct also is *karma* (*preyāḥ*). *te* i. e., knowledge and *karma*. *ubhē* = both. *nānārthē* = serving unlike purposes. *puruṣham* *sinītaḥ* i. e., bind a man that is qualified (for performing sacrifices or for acquiring knowledge), being within the pale of the (four) castes and the (four) religious orders. Every man is urged by these two—*Jñāna* and *Karma*—to

1. *Niṣṣreyasam mokṣaḥ; tatsādhanatvat gñānam atra mokṣaḥ (G).* Similarly *preyāḥ* here means *karma*.

practise them, for every man (is seen) to engage himself in either the one or the other according as he is desirous of attaining prosperity (here) or immortality (elsewhere). Since every one has to practise either the one or the other, he is said to be bound by them. These no doubt—each singly—serve some purpose of life, but yet they are mutually antagonistic, being of the nature of knowledge and ignorance and it is therefore impossible for one and the same person to practise both simultaneously—without giving up one of them. Hence—*tayóh*=(of the two). *ṣreyah*=(final good) exclusively *i. e.*, discarding altogether the pleasant which is of the nature of ignorance. *adadānasya* =to one that takes up. *sādhu*=good, bliss. *bhavati i. e.*, (happens). On the other hand he who is not far-sighted, being ignorant, deprives himself (*htyate*) of the real aim of life (*arthāt*) *i. e.*, he loses the only true and eternal end (of life). Who is he (that is so ignorant)? He who seeks the pleasant. (*Ya u prêyō vṛñtte.*)

The following verse states why if pursuing either be within their control— people mostly take to the pleasant.

2. The good and the pleasant
(both) go unto man; pondering
over them, a wise man discrimi-

nates. It is the wise that choose the good in preference to the pleasant; the simple-minded elect the pleasant for the sake of their worldly well-being.

True they are thus dependent (on one's own will); still not being easily distinguishable by the dull, either as regards their means or ends, the good and the pleasant (*śreyascha preyascha*) become mingled, as it were, and approach (*etaḥ*), or present themselves before man (*puruṣam*). Therefore the wise man (*dhīraḥ*) pondering over them—the pleasant and the good—, sifts (*vivinakti*) the important from the unimportant, as a *hamsa* (separates) milk from water. And having sifted, chooses (*abhivṛṇōte*) the good alone (*śrēyo hi*) as being superior to the pleasant (*preyasah*). Who? A wise man (*dhīraḥ*). One that is dull-witted (*mandah*), being incapable of thus discriminating between good and evil chooses (only) the pleasant such as cattle, children and the like. *yogakshēmāt* means 'on account of worldly well-being', 'for the sake of his bodily welfare' ¹

1. This expression literally means.—'Preserving what one has already got.' *Yogasya prāptasya kshemo rakṣaṇam* (G). It is sometimes also explained as—*yoga*, seeking good things which one does not possess and *kshema*, preserving what has already been acquired.

3. And thou, O *Nachikéṭas*, reflecting, hast rejected all that is near and dear. Thou hast not betaken thyself to this path of (worldly) wealth where many people sink.

And you (*saḥ tvam*) though repeatedly tempted by me, have dismissed (*atyasrákshih*) all pleasures (*kāmān*)—viz. *priyān* i.e., like sons &c. and (*cha*) *priyarāpān* i.e., such as celestial maidens.¹ *abhidh-yāyan* i.e., pondering over their transitoriness, hollowness and so forth. How wise you are, O *Nachikéṭas*! *na avāptaḥ* i.e., you have not got to. *etān*=(this). *śṛṅkam* i.e., the wicked course followed by simple people. *vittamayīm*=of wealth *yasyām* i.e., in which course. *majjanti*=(sink or) perish. *bahavaḥ*=(many). *manushyāḥ* i.e., simple people.

4. Widely distinct and leading to different ends are these—

1. A distinction is here made between *priya* and *priyarāpa*. Both refer to things dear to one, but the latter are to be taken as being one degree removed from the former. *Putrādānāṃ gaurāḍmatve priyatvam*. *Priyarāpān priyam rāpyate janyate yaiḥ te apsaraḥprabhṛtilakṣhaṇān, taddadīśvarāpān*. (G)

ignorance and what is known as knowledge. I know (thee,) *Nachikéetas*, to be seeking knowledge, (for even) many pleasures did not lure thee away.

Dūram=*dūreṇa*=by a great distance. *ete*=(these). *viparīte* i.e., distinct—mutually exclusive like light and darkness, being of the nature of wisdom and unwisdom. *vishūcht*=*vishūchyau*=divergent i.e., yielding unlike fruits—because they are respectively the cause of metempsychosis and liberation. It is now stated what these are—*yā cha*=(and which). *avidyā* i.e., ignorance relating to the pleasant. *vidyā iti cha* i.e., and as relating to knowledge. *jñāta* i.e., understood by wise men. The third line means—Of these two, I take you to be one desirous of knowledge. Why? For many pleasures (*bahavo kāmāḥ*) like damsels, which entice the minds of the ignorant many, have not torn you away (*na alolupanta*) from the path of final good, by creating in you a liking for their enjoyment. The meaning is—I consider you to be eager for knowledge and quite worthy of attaining final bliss.

5. Dwelling amidst darkness
and thinking themselves to be

wise and learned, fools tread a tortuous path and go about like the blind (that are) led by a blind man.

As for those that love mundane existence. *Avidyāyam antare i.e.*, in the midst of ignorance which is like thick darkness. *vartamānāḥ*=(staying) and bound by hundreds of ties—viz. attachment for children, cattle and the like. *svayam*=themselves. *dhirāḥ i.e.*, as being wise. *panditam*=and as being learned also. *manyamānāḥ*=regarding. *dandramyamānāḥ i.e.*, treading a most crooked and varied path. *pariyanti i.e.*, go about (from one life to another, troubled by) misery due to old age, death, disease and so forth. *mūḍhāḥ*=the unwise. The fourth line means—like blind men led in an uneven path by one that is blind. Exactly like these, they meet with great ruin.

6. The other world does not show itself to the simple-minded man who blunders, deluded by the delusion of wealth. 'This is the (one) world, and there is no other'—so thinking he repeatedly falls under my sway.

Since he is thus blinded, the means of attaining the other world (*sāmparāyaḥ*) does not occur (*bhāti*) to him. *sāmparāyaḥ* is (the other world) so called because it is reached hereafter¹ and *sāmparāyaḥ* is the śāstraic means of reaching that other world. This does not show itself to a simple-minded man (*bālam prati*). *pramādyantam*—going wrong—feeling attachment to objects like children, cattle and the like. Similarly—*mādhma* = deluded. *vittamohena* = by the delusion of wealth. *mānī* i.e., believing or thinking thus—*ayam lokaḥ* i.e., this is the only world that exists which we perceive and which consists of wife, food, drink &c. *na asti paraḥ*—there is no other world unperceived (by us now). *punaḥ punaḥ* i.e., repeatedly born. *vaśam* i.e., dependence on me. *apadyate* = (gets). *mè* i.e., of me *Yama*. i.e., such an one only enters upon a series of miseries of the nature of birth and death.

Men are mostly like this and he that seeks final bliss and knows the Self, like you, is only one in a thousand.

Because—

7. Hard it is for many even to hear it ; hearing it many do

1. *Parā kalā dśhapatanādūrdrhvam samyaghyatē gamyate iti sāmparāyaḥ. (G).*

not comprehend. A wonder (is he) who can teach (it), and able (is he), who finds it, (for) a wonder is its knower (even when) taught by an able teacher.

śravandya api=to hear 'even. *yo na labhyaḥ*=which Self is not to be found. *bahubhiḥ*=by many. *śṛṇvantōpi*=(even when they hear). *bahavaḥ i.e.*, many among others. *yam*=which Self. *na vidyuh i.e.*, do not understand, not being purified in mind. Further, *vaktā i.e.*, even its expounder. *āscharyaḥ*=(rare) like a wonder; one only in many.¹ Among many that hear this Self (taught) only some one becomes an expert, for he who comprehends (*jñātā*) when taught by an able teacher (*kuṣālānuṣiṣṭaḥ*) is a wonder.

Why?

8. Taught by an inferior man this is not well grasped, because it is thought of many-wise. Taught as the same as oneself, there is nothing like not know-

1. *Āscharyaḥ abdaḥ adbhutavācchitti tatsadṛṣṭi tatkeha-*
netyāha adbhutavāditi (G).

ing here; (for otherwise) it is inconceivable, being subtler than the subtle.

Nareṇa=by a person. *avareṇa*=inferior i.e., worldly-minded. *prōktaḥ*=(taught). *ēśaḥ*=(this) Self about which you have questioned me. *na suvignēyaḥ*=not possible to comprehend well. Because—*bahudhā*=variously, thus—'It is, it is not; it is an agent, it is not an agent; it is pure, it is not pure, &c.' *chintyamdnaḥ* i.e., conceived, by disputants (or inquirers). The next *pāda* states how it can be well grasped. *ananyaprōkte*—when propounded by a teacher who sees no variety and is one (*ananya*) with the propounded Brahman. *gatiḥ* i.e., doubt regarding the Self—whether it exists or not and so forth. *atra*=in reference to the Self. *na asti* i.e., does not exist, for (the real nature of) the Self is such that it banishes doubts of all kinds. Or we may interpret *ananyaprōkte* as follows—*ananya*=as oneself, *prōkta*=taught i.e., when taught as the same as oneself. *gatiḥ* i.e., perception of anything else. *na asti*—does not remain. For nothing else then exists to become an object of thought (to the knower). The notion of the unity of the Self is the final stage of knowledge. Hence—since there is nothing to be known—it is stated that there is no perception (of any object) then. Or *gatiḥ* may refer to the

'cycle of existence.' This ceases because liberation, the fruit of right knowledge, follows immediately after the Self is perceived. Or once more—when a teacher, who is not (in his belief) different from the Brahman he teaches, expounds the Self, there is nothing like not knowing (*agatiḥ*) it. He (the disciple) certainly then knows that he is not distinct from that (Brahman) just as the teacher himself does. Thus when instructed by a teacher—versed in traditional knowledge—as being not at all different from one's self, Brahman is comprehended well. Otherwise the Self remains subtler (*anṭyān*) than what is subtle (*anu-pramāṇāt*). *atarkyam*=*atarkyah* i.e., being of a subtle nature it cannot be thought of with the aid of one's own reason. If one establishes something subtle by reason, another posits something else which is subtler still; for there is no limit ever seen to arguing.

9. Not by reason is this knowledge attained; but only when imparted by another is it well-comprehended—what thou hast obtained, O dearest. Ah! Thou hast held fast to truth. May we have an inquirer like thee!

Eshā=this. *matih*—knowledge of the Self which arises from the *upanishads* when taught by one that has realised it. *tarkēna*=by one's own unaided reason. *na āpanēya*=is not attained. Or it may mean 'is not dispelled (*na āpanēya*)'.¹ A rationalist² who is ignorant of what has been revealed declares something or other which is the result of his own fancy. Hence this knowledge which arises from the *śruti* is well understood (*sugnānāya*) only (*eva*) when declared (*próktā*) by a teacher, other (*anyēna*) than one that relies on reason alone. *preshtā*=O dearest. What is that knowledge which is not reached through reasoning? The following—*yām*=which. *tvam*=you. *āpah*=have obtained.³ through my conferring of boons. *satyadhṛtiḥ* i.e., one whose resolve is in reference to truth. *bata asi*=ah! you are. This is said in kindness and the knowledge about to be imparted is extolled thereby. *tvādrk*=one like you. *naḥ*=to us. *bhāyāt*=may there be. *Nachikētaḥ*=O *Nachikētas*. *prashtā*=inquirer i.e., may we have another inquirer—a son or a disciple—like you!

1. When right knowledge springs from faith, reason will not shake it. What is meant according to the first interpretation is that mere reason, unassisted by faith, cannot bring enlightenment in this matter. (G.)

2. The reference here of course, is to such reason as ignores or contradicts *śruti*.

3. *Māteruttarakṣaṇe prāpyamānatvāt prāptavānāṁ nirdeśaḥ* (G).

Being pleased¹ Yama said again—

10. I know that wealth is impermanent ; not through passing (things) is that abiding (One) reached. Propitiating the *Nâchiketa* fire I have, by ephemeral means, obtained what is (only relatively) permanent.

Jānāmi aham—(I know). *śēvadhiḥ*=treasure, viz., the fruit of *karma*—so called because it is sought after like treasure. *anityam*=*anityaḥ* i.e., I know this to be impermanent. *hi*=for. *adhruvaiḥ* i.e., by ephemeral (means). *dḥruvam*=what is eternal. *tat*=that i.e., the treasure of the supreme Self. *na prāpyate*=is not reached. What is of the nature of passing pleasure—that only is reached through ephemeral means. *hi*=since. *tataḥ*=thence. *mayā*=by me i.e., although knowing that the abiding is not reached² through the transient. *Nâchiketaḥ agniḥ*=the *Nachiketa* fire. *chitaḥ*=kindled i.e., propitiated by means of passing things (*anityaiḥ*)

1. Pleased because *Nachiketas* exhibited such strength of mind. Yama considers him in that respect to be superior to what he himself once was. (A)

2. Read *na prāpyata iti*.

dravyaiḥ) like cattle that are instrumental in securing heavenly happiness. Hence I have become a (mere) functionary. *nityam* i.e., the position of Yama¹ known as *svarga* which is but relatively permanent. *prāptavādnasmi*=I have obtained.

But—

11. The fulfilment of (all) desire, the stay of the Universe, the final fruit of meditation, the limit of fearlessness, the adorable, the great and the far-extending—seeing such a state, thou, O wise *Nachikètas*, hast abandoned it with firmness.

Kāmasya=(of desire). *āptim*=fulfilment. For here are all desires at an end.² *jagataḥ*=of the Universe, consisting of beings, things and gods. *pratiśṭhām*=foundation—because (*Hiranyagarbha*) is a cosmic principle. *kratōḥ*=of the fruit

1. *Adhikārāpanno dharmādharma-phalayoḥ prādānena jantūndam niyantṛtvam āpannaḥ* (G.)

2. The highest position attainable by pursuing the path of activity was offered by Yama to *Nachikètas*, but was declined by him. This statement is made in relation to it.

of meditation viz., the position of *Hiranyagarbha*.
*anantya*m=*ánantya*m=(abundance) *abhaya*syā=
 of fearlessness. *páram*=farthest reach. *stomama*hat
 —*stomam* means 'worthy of praise' and *maha*t
 means 'great'—possessing various excellences
 such as (attaining at will) extreme subtlety &c.
 This position (of *Hiranyagarbha*) is termed
*stómama*hat because there is nothing higher than
 that. *urugáya*m=of extensive reach. *prati*shṭhām
 i.e., a position which would have been
 second to none. *dr̥sh*tvā=having seen. *dh̥rtyā*=with
 firmness. *dhīra*ḥ i.e., being wise. *Nachi*ketāḥ=O
*Nachi*kētas. *atyasrāk*shīḥ i.e., you have abandoned
 all this pleasure seeking but the Supreme. O!
 wonderful! You are extremely meritorious.

12. Realising through self-contemplation that primal power which is difficult to be seen, being deeply hidden, placed in the (heart) cave and dwelling in the abyss, a wise man gives up joy and grief.

Tam i.e., that Self which you desire to know.
*durdar*ṣam=to be seen only with difficulty because
 it is very subtle. *gūḍ*ham=deeply. *anupravi*ṣṭām
 i.e., hidden by normal consciousness relating to

worldly objects. *guhāhitam*=placed in the cave (of the heart wherein the mind is)—so termed because the Self is realised there. *guhavarēśhtham* i.e., dwelling in the abyss (of the body) characterised by manifold distresses.¹ Since it is deeply hidden and seated in the cave it dwells in distress and hence it is hard to see. *purānam*=ancient. *adhyātmayōgādhigamēna*—*adhyātmayōga* is concentration of one's thoughts on the Self, withdrawing them from ordinary objects. *adhigama* is 'attainment'. Thus the expression means 'through the attainment or practice of self-contemplation.' *matvā* i.e., (knowing) or realising.² *dēvam* i.e., the Self. *dhīraḥ*=(a wise man). *harsha-sōkau*=(joy and grief). *jahāti*=gives up. Because the Self (in the eyes of a knower) possesses neither superiority nor inferiority.³

And—

13. Hearing this, comprehending (it), separating the right-

1. *Anarthāḥ rāgadvēśhādayaḥ taiḥ sankatē atyantāyāsajanakē kāryakaraṇasanghātē ityarthāḥ* (G.).

2. *Atra dhīrō buddhimāniti śravaṇamanānasattvamuchyate. Adhyātmayōgaśabdēna nididhīdanam uchyate. Matvēti sākshātkāra uchyate.* (G.)

3. *Svōtkarshaprayuktam sukhādi; parōtkarshaprayuktam dukkhādi; svāpakarshaprayuktam dukkhādi; parāpakarsha prayuktam sukhādi.* (G.)

ful and reaching the subtle, mortal man, indeed, rejoices because he obtains the source of joy. I know such an abode is wide open unto *Nachikétas*.

Etat i.e., the entity of the Self which I shall explain presently.¹ *śrutvā*=having heard from a teacher. *samparigrhya* i.e., having well recognised as one's own self.² *martyaḥ*=mortal man.³ *dharmyam*=that which is not separable from Truth. *pravṛhya*=taking up or separating from the body and the like.⁴ *aṇum*=subtle. *étam*=this Self. *āpya*=having reached⁵ *saḥ* i.e., the knowing mortal. *modate*=(rejoices). *mōdanīyam*=the source of joy i.e., the Self. *hi*=(since). *labdhvā*=(having found). Accordingly I believe (*manyé*) such abode (*sadma*) of Brahman is wide open (*vivṛtam*) or turned towards you, *Nachikétas*. It means—I consider you fit for salvation.

Hearing this, Nachiketas said—'If I am worthy

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1. From verse, 18, onwards.
 2. *samparigrhya* implies *manana* (G.)
 3. Only mortals are entitled to acquire *Jñāna*—neither the gods nor the lower animals. Vide VI, 5.
 4. *pravṛhya* implies *nididhyāsana* (G.)
 5. *āpya* implies *sākshātkāra* (G.)

and if you are kindly disposed towards me¹—

14. Tell me what thou seest as other than virtue, other than vice ; other than cause and effect and other also than the past as well as the future.

Anyatra=other². *dharmât* i.e., than the performance of *śāstraic* duty. (This implies also that the Self is) different from the fruit of such (performance of duty) and its means. Similarly —*anyatra adharmât* i.e., different from the sin of not performing what is prescribed (in the *śāstra*). So also—*anyatra asmât kṛtākṛtāt*. *kṛta* is 'effect' and *akṛta* is 'cause.' That which is in question (the Self) is different from them. Further—(it is) different from past time (*bhūtāt*) and future time (*bhavyāt*) as well. It should be added that it is likewise other than the present. The meaning is that what is asked about is not conditioned by the three kinds of time. *yat* i.e., which entity is beyond the reach of all worldly experience. *paśyasi*=you see. *tat*=that. *vada* i. e., tell me.

1. Remove the comma after *bhagavan* and place it after *prati*.

2. *Anyatreṇi anyadityarīhaḥ* (G.)

To *Nachikêtas* who had said thus, *Yama* spoke as follows, explaining the entity questioned about and adding another particular as well (in regard to it)—

15. What all the *Vêdas* declare, what all *karma* implies, and seeking which, (people) become religious students—that goal I shall tell thee in brief. It is *Om*!

Sarvê vêdâḥ=(all the *vêdas*)¹. *yat*=(which) *padam*=that which is to be reached, goal. *âmananti* i.e., proclaim with one voice exhibiting no discord whatever. *tapâmsi* i.e., (*karma*). *sarvâni*=(all). *châ*=(and). *yat*=(which). *vadanti*=(say or imply) i.e., they are meant for attaining this (goal). *yat ichchantâḥ*=(seeking which). *brahmacharyam*—living (as a religious student) with a *guru* or whatever else people may do for attaining Brahmahood. *charanti*=(practise). *tat*=that. *tê* i.e., to you. *padam*=(the goal) which you desire to know. *sangraheṇa*=briefly. *bravîmi*=(I say)². *om*

1. By the term *Veda* here is meant only the *Upanishad*.

2. This teaching, it should be remembered, is not in reference to the best type of disciples but only with reference to the second-rate. (A)

iti état—that goal which you wish to know is this—*Om*!—what *Om* means as well as what *Om* symbolises.

Hence—

16. This syllable is verily Brahman ; this syllable verily is the Supreme. Who meditates on this same syllable—whatever he desires will indeed be his.

État=(this). *eva*=indeed. *aksharam*=imperishable syllable. *Brahma* i.e., the lower (*apara*) Brahman. This syllable indeed is the supreme (*param*) Brahman also. This syllable symbolises both. The second half of the verse means—If one meditates on this same syllable as Brahman, whatever he may desire—the lower or the higher Brahman—that will be his. If it be the higher it will be realised ; if lower, it will be reached.

Consequently—

17. This hold is the best, this hold is the highest ; knowing this hold, one becomes great in the world of Brahman.

Ālambanam śreṣṭham—the best of all means for attaining Brahman. This means is the highest¹. It refers to both the higher and the lower Brahman. The second half of the verse means—Knowing this support one becomes great in the world of Brahman² i.e., becomes worthy of meditation (by others) as indeed Brahman itself is—whether it be the lower or the higher.

The syllable *Om* has been declared as the symbol and the support of the Self—devoid of all distinction, referred to in *mantra* 14. The same also (has been stated in reference to the lower Brahman. And this has been done, having in view second-rate and third-rate disciples. Now the following is for ascertaining directly the nature of the Self which, (as above stated) has *Om* for its support.

18. The knowing Self is not born ; neither does it die. It sprang from nowhere and noth-

1. *Paraśabdaḥ aparasyāpyupalakṣhaṇdriḥ ityāha aparam chēti.* (G).

2. The expression *Brahmalōke* has to be interpreted in two ways according as the object of devotion is the higher or the lower Brahman. In the former case it is equivalent to *Brahma eva lokaḥ*; in the latter *Brahmaṇaḥ lokaḥ*.

ing (has sprung) from it. It is unborn, eternal, ever-lasting, and primaeval. It is not slain when the body is slain.¹

Na jdyate mrityate va—It is not born; it does not die. A transient thing undergoes various changes.² Of these the first and the last—viz., changes due to birth and death—are here denied in respect of the Self and the absence of all (other) changes is implied. *vipaschit*=the knowing Self—the essence of its nature being eternal sentience. Further—*ayam*=the Self. *na kutaschit babhava*=has not sprung from a cause. *na babhava kaschit* i.e., from this Self has not sprung anything that is really different from it. Hence the Self is unborn (*aja*) and eternal (*nitya*). *śāśvataḥ*=(ever-lasting i.e.,) devoid of decay. Whatever is not ever-

1. If Brahman were other than the Self this would be an unnecessary denial, for nobody ever supposes Brahman is born or dies. On the other hand such suppositions are usual in the case of the individual Self. Thus what is implied by this *mantra* is that the Self and Brahman are identical. Yama, by ruling out the question relating to the survival of the Self after death, here answers in a way, the question asked by *Nachiketas*.

2. These changes are six in number—

Janma, Sthiti, Vipariṇāma, Vṛddhi, Apakshaya, Vināśa.

lasting, that only decays. The Self is everlasting and it is consequently *purāṇa*—*purā api navah*. i.e., new even in olden times. Whatever is produced anew by adding fresh material, that becomes new e. g. a wall. The Self, not being so, is *purāṇa* or devoid of growth. Hence it is not killed (*na hanyate*) when the body is destroyed (*hanyamāne śarīre*) by weapons &c. Although residing in (the body) it is (changing changeless) like space.

19. If a slayer think of slaying, if the slain think of being slain—(then) both of them know not the Self. It neither slays, nor is slain.

In spite of this character of the Self, if (*chet*) a slayer (*hantā*) mistaking the body for the Self thinks of (*manyate*) killing (*hantum*) this Self; and if (*chet*) the other that is slain (*hataḥ*) thinks (*manyate*) himself slain (*hatam*), then both of them (*ubhau tau*) do not know (*na vijāntah*) the Self. For it (*ayam*) does not slay (*na hanti*), the Self being actionless. Similarly it is not slain (*na hanyate*)—the Self being, as already stated, changeless like space. Thus worldly life with its rights and wrongs (is a fact) only for one that does not know the Self and not for one that knows it.

That right and wrong do not really exist can be established by sacred testimony as well as by reasoning.¹

How can then one know the Self? Thus—

20. Subtler than the subtle, greater than the great—the Self is hidden in the heart-cave of this living being. He that effaces desires sees it; through composure of mind, one (knows) the glory of oneself and becomes free from sorrow.

Anoh=than the subtle. *anīyān*=subtler i.e., smaller than, say, a grain of *śyāmdka*. *mahatah*—than that which is huge in size. *mahīyān*=greater i.e., greater than, say, the Earth. Whatever is small or great in the Universe comes to have its character as a positive entity² only through that eternal Self. Anything that is divested of the Self becomes nothing. Thus the Self (although one) is smaller than the small as well as greater than the great—being the substratum of all name, form

1. *Yadajñānāt pravṛttiḥ syāt tajjñānāt sa kulō bhavedīti nyāyāchcha* (A).

and action.¹ This Self (*ātma*) resides (*nihitaḥ*) in the heart (*guhāyām*) of the living being (*asya jantōḥ*)—from the Creator downwards to an insect—as its deeper essence. *taṁ i.e.*, the Self that can be realised through hearing, cogitating and contemplating.² *akratuḥ*=desireless *i.e.*, with all thoughts turned away from external things—whether they be of this world or of other worlds. When one is like this, the senses—*dhātavaḥ*, so called because they support the body—such as the mind become composed. *dhātuprasādat*=through such composure. *ātmanah*=of the Self. *māhimanam i.e.*, (glory) which consists in the absence of (change)—growth or decay, as a consequence of action. *paśyati i.e.*, realises that he is such and such. Thence he becomes free from sorrow (*vigat-aṣokaḥ*). Otherwise the Self is unknowable by worldly men actuated by desire.

For—

21. Sitting he goes far, lying he marches all about. Who, save myself, is able to know that power, alike joyful and joyless.

1. *Vastuśabdēna karma uchyate (G)*

2. *Darśanōddēśēna vihitam yat śravaṇam mananam
vignānam nididhyāsanam lingāni sādhanāni pratibandhaka
nirāśāvara yasya śaśvataḥ (G).*

Āstnāḥ—sitting—being motionless, *dāram*—(far). *vrajati*—moves. The second line means—Lying he wanders all about. Thus the Self—the Power (*deva*) in question—is joyful and joyless (*madāmadam*). That is, it exhibits a contradictory nature. Since it is thus difficult to comprehend who else but me (*madanyaḥ kaḥ*) is able to know (*jñatumarhati*) it (*tam*)? The Self can be known only by a wise man, possessing a keen mind like myself. It is of a self-contradictory nature like a many-coloured gem or the philosopher's stone¹ for it exhibits various contrary features such as stillness, motion; permanence, impermanence; and therefore shows itself (in its real character) to some one only. Therefore it is that *Yama* indicates, in the second half of the verse, that it is difficult to know. The repose of the senses (is termed) 'sleep' (*śayanam*). When a man is asleep partial knowledge (viz. of the waking state) due to (the activity of) the senses ceases. And in this condition the Self appears to go about everywhere for it then has only *general* consciousness. Again when it has *partial* or *specific* knowledge (i.e., in the waking state) it appears to go far although it is really in itself, because it is

1. *Vijvarāpō manīḥ yathā nāndrupaḥ avabhāsate; param nānāvidhōpādhisannidhāndī na svataḥ nāndrupaḥ. Chintāmaṣirivā yadyachchintyate tattachchintopādhikam-iva avabhāsate na tattvataḥ tattat (4)*

conditioned by the mind &c.¹ which wander. But (in reality) the Self remains here (where it is).

Knowing it one does overcome grief. This is now stated—

22. The bodiless within the bodies, the permanent within the impermanent, the great, the omnipresent—knowing the Self (to be this), a wise man grieves not.

Aṣariram—that which is really formless like space i.e., the Self. *ṣartreṣhu* i.e., in bodies like those of the gods, the manes &c., *anavastheṣhu*=in things possessing no stability i.e., impermanent things. *avasthitam*=permanent i.e., unchanging. *mahāntam*=(great). Lest this should be taken as only relative greatness, the text adds—*vibhum* i.e., 'pervading.' *ātmanam*=(the Self). This word is used to suggest that what is described is not other than the knower himself. For the word *ātman* always denotes the individual or the empirical Self. Realising (*matvā*) it as above described, and as one with himself, a wise man (*dhirah*) does not grieve (*na śochati*). Grief is indeed in-

1. *Manaddivyaśārīṣhu viśayādṛṣṭam gacchātīti*
pratyakṣaṁ gacchātīti yarthah (G).

conceivable in reference to such a knower of the Self.

The following *mantra* states that although the Self is thus difficult to know it can well be realised by (having recourse to) suitable means—

23. Not by study is the Self realised, not by mental power, nor by much information. It is known by what one seeks; to him the Self reveals its nature.

This Self is not to be known by *pravachana* i.e., learning the various *Vedic* texts; nor even by *medhā* i.e., power to retain the teaching contained in books. It cannot be realised even by *bahusruti* i.e., abundant knowledge merely. By what other means then, can it be grasped? The reply is furnished in the second half of the *mantra*. *yam-eva* i.e., whomever i.e., himself. *eshah* i.e., the devotee. *vr̥ṇate*=prays for, seeks. *tēnaiva* i.e., by himself i.e., the seeker. *labhyaḥ* i.e., is attained or known. Thus the Self is grasped only by the Self of him who seeks it, casting off all desires (for things other than the Self).¹ How is it known?

1. Read. *Ātma labhyaḥ jñāyaḥ iti. Evam nishkṛdmas-
yātmānameva prārthayataḥ ātmanaiivātmā labhyata ityar-
thaḥ.*

The reply is—The Self reveals its true character to one that seeks it exclusively.

Moreover—

24. Not he who has not ceased from wickedness; not he who is not tranquil; not he who cannot concentrate his mind; nor even he whose mind is not composed can reach this (Self) through knowledge.

Duscharitāt=from prohibited acts or sins, not prescribed in *śruti* or *smṛti*. *na avirataḥ*=one that has not turned away. *na aśāntaḥ*=not he who feels agitated in mind owing to indulgence in sensual pleasures. *na asaṁāhitaḥ*—not he who has a many-pointed mind i.e., feels mentally distracted. Even though one may be able to concentrate his thoughts well, one may still feel anxious about the result of such concentration. Hence it is added—*na aśāntamānasaḥ*. It means. —Not he who is concerned (about consequences)¹. *prajñanena*—by Brahma-knowledge. *enam*=this Self. *āpnuyāt*=obtains. The purport is that he only realises the Self through right knowledge, who.

has ceased to be wicked, who does not indulge in sensual pleasures, who can control his mind without feeling concerned about the result (of such control) and who has a teacher (duly qualified to guide him.)

(The following is stated) in reference to one that is not like this—

25. That to which *Brahma* and *Kshatra* become food and Death is condiment—who can know it, thus, where it is?

Yasya i.e., to which Self. *Brahmachā kshāthramchā*=the *Brāhmanas* and the *Kshatriyas* who are the support of all order and the protectors of all¹. *ubhe*=both these. *odanah*=food. *bhavatah*=become. The third line means—Even Death who consumes all is, as it were, a condiment *i.e.*, Death will not suffice to serve as food. How can natural man, not adopting the above means, know (*veda*) where it is (*yatrā sah*); *itthā*=*ittham i.e.*, as one, that adopts the above means, knows.

1. Read *varuṇa*, *śubhā*.

THIRD VALLÎ.

The occasion for (beginning) the present *vallî* is as follows—Knowledge and nescience have been stated to be separate—leading to contrary ends. But what they are and what results they yield have not been described. The analogy of a chariot (found in the sequel) is for explaining these—the analogy rendering them easy of understanding. Two selves are spoken of (here) in order to distinguish the attainer from the attained and the knower from the known.¹

1. (There are two selves) enjoying the fruit of their *karma* in this body, having entered the cave—the chief seat of the Supreme. They are shadow and light—so say the knowers of Brahman as also those who worship the five fires and have sacrificed thrice to *Nachikètas*.

rtam=truth—here standing for the result of *karma* which is, of necessity, produced. *pibantau*=(drinking *i.e.*) experiencing. One of them (only) enjoys the fruit of action, not the other (the *Īvara*). Yet the latter because He is associated with the one that does enjoy, is said to experience it on the analogy of the usage referring to 'holders of umbrellas'.¹ *sukṛtasya*=*svakṛtasya*=done by oneself—this word *sukṛtasya* to be construed with *rtam*. *lōke i.e.*, in this body. *guhām*=*guhāyām*=into the (cave or) mind. *pravishtau*=(entered). *paramē*=chief—as contrasted with space outside a man's body. *parardhe*=the abode of the Supreme *i.e.*, the cavity of the heart. It is there that the supreme Brahman is perceived (by *yogins*) Hence it is said that these have entered into the chief abode of the Supreme. The third line means—These are disparate as shadow and light, because one of them transmigrates while the other does not. Thus say knowers of Brahman. Not merely these, who do not follow the path of activity, that say so, but householders (*pañchāgnayah*) as well, who have propitiated the *Nachiketa* fire thrice (*thrindachiketās*).

1. When in a group of passers by, we find a large number holding umbrellas, we say generally "*chhatrino yanti*"—"The umbrella-holders are going"—although some in the group may be without umbrellas.

2. A supporting bank (as it were) for all sacrificers, is *Nâchikétas*; and, for those that wish to cross over to the other shore, the best aid is the imperishable Brahman. (These—) we are able (to know as well as propitiate).

Yah i.e., which. *sêtuḥ* i.e., serving as a bank for crossing over sorrow. *ijānānam*=to sacrificers—those that follow the path of *karma*. *Nâchiketa*=the *Nâchiketa* fire. *ṣakemahi* i.e., we are able to sacrifice to, as well as meditate upon, it. Further—*abhayam*=the fearless. *param* i.e., the farther shore of mundane existence. *titrshatām*=to those desiring to cross i.e., to knowers of Brahman. *yat*=which. *param* i.e., the chief aid. *aksharam Brahma*=the imperishable Brahman, known as the Self. We are also able to realise this. The purport is that one should know both the lower and the higher Brahman which are respectively the refuge or goal of sacrificers and knowers. For it is these that have been referred to in the *mantra*.

Of the two selves, the one that transmigrates is limited by adjuncts and is fit to follow either the path of knowledge or that of *karma* according as it

seeks liberation or worldly prosperity. In respect of this (Self) is now devised a chariot as an aid in reaching one or the other (of the goals).

3. Know the Self as the lord of the chariot and the body as verily the chariot; know the intellect as the charioteer and the mind as verily the rein.

Âtmānam i.e., the Self which passing from one life to another experiences the fruit of *karma*. *rathinam*=the lord of the chariot. *viddhi*=know. *śarīram*=(the body). *rathamēva tu* i.e., as a chariot—since the body is drawn by the senses which are like horses to a chariot¹. *buddhim*=(the intellect) whose function is to decide. *sārathim*=(charioteer). *viddhi*=(know)—since the body is controlled entirely by the intellect as the chariot is by the charioteer. All action that is performed by the body is done through the intellect. *manah* i.e., (the mind) whose function is to deliberate. *pragraham eva cha*=as verily rein. The senses such as that of hearing act, held (*pragr̥hita*) by the mind as horses do, held by reins.

4. The senses, they say, are horses and sense-objects, paths for them. When associated with the body, the senses and the mind, (the Self)—wise men declare—is an enjoyer.

Indriyāṇi—(the senses) such as that of sight. *hayān*=horses. *āhuḥ i.e.*, they say, who cleverly figure (the body) as a chariot. (The senses are figured as horses) on the analogy of their drawing the chariot of the body. *teshu i.e.*, in regard to the senses thus fancied as horses. *gôcharān*=paths. *viśhayān*=sensory objects such as colour. *i.e.*, know these objects as the paths where the senses go. The third line means—'associated with the body, the senses and the mind.' Such a Self, they say, (*āhuḥ*) is *bhoktā i.e.*, the experiencing agent. *mantishināḥ*=wise people. The Self by itself does not experience. Its experiences are due to its various adjuncts like the intellect, for example. So also does another text declare that there is no enjoyment for the Self as Self. 'It seems to meditate, it seems to move' (Br. Up. iv, iii, 7). It is only on this supposition that, as hereafter indicated, one can know the abode of the all-pervading as identical with oneself; not

otherwise.¹ For nothing can possibly give up its essential character.

It being like this—

5. Whoever is incapable because he never can control his mind—for him the senses are unmanageable as wicked horses are for a charioteer.

Yah tu i.e., whichever charioteer—the intellect. *avijñānavān*=incapable *i.e.*, unwise in urging or curbing, like a charioteer in driving a chariot. *ayuktena*=not held tight *i.e.*, not concentrated. *manasā*=by the mind which serves as rein. *sadd i.e.*, when one has always such a mind. *tasya i.e.*, to such unskilful charioteer *viz.*, the intellect. *indriyāni*=the senses, serving as horses. *avaśyāni i.e.*, become impossible to restrain. *duṣṭāṣṭvā i.e.*=like untamed horses. *sārathēh*=to the charioteer.

6. Whoever is capable because he can always control his mind—for him the senses are

1. *I.e.*, if the Self were really a *samsārī*, it can never lose *samsāritva*—its essential character.

manageable as good horses are for a charioteer.

To a charioteer, different in character,¹ who is able and knows how to urge or curb, being possessed of a mind properly controlled, the horses of sense are easy to drive or restrain as in the case of the ordinary driver who has tame horses to control.

Now is mentioned the result that accrues to the first driver i.e., to the intellect incapable of exercising discretion—

7. Whoever is incapable, because he cannot control his mind and is always impure, does not reach that goal but comes back to mundane life.

Amanaskah—one with an uncontrolled mind. Such an one is, in consequence, always impure (*sadd aśuchiḥ*).² *Saḥ* i.e., that lord of the chariot. *tat padam*—that imperishable and supreme goal

1. Omit *tasya phalamāha yastu*.

2. *Manonigrahābhave avivakṣituddindriyapdravayyasa
pāpānāchaya dāshīdantahkaranah aśuchirityāha tata
vati. (G.)*

which has been referred to. *na dṛnóti*—(does not reach) through (the aid of) such a driver. It is not merely that he does not go there; he comes back (*adhigachchati*) to mundane life (*samsdram*) characterised by birth and death.¹

On the other hand—

8. Whoever is capable because he controls his mind and is always pure, reaches that goal from which he is not born again.

But he that has a discriminating driver—a knower, in other words—and can control his mind and is consequently always pure², reaches that goal which he never loses and from which therefore he will never be born again.

The next *mantra* states what that goal is—

9. He who has a discriminating intellect for his charioteer and can control the rein of his mind, reaches the farther end

1. *Janmamaraṇḍilakṣaṇam kantakapāśhaḍḍyupa-
plutadeśatulyam.* (G.)

of the path. That is the supreme abode of the all-pervading.

The first line means—He who, as stated above, has a discreet intellect as his charioteer. The second line means—And who can control his mind and keep himself pure. *saḥ i.e.*, such a knowing person. *adhvanah pāram i.e.*, the farther end of mundane existence—the final goal to be reached.¹ *āpnoti*—(reaches), It means that he will be freed from the bonds of flesh. The last line means—That is *Vishnu's* abode. *Vishnu* means 'pervading'. Hence it refers to the entity of Brahman—the supreme Self—known as *Vasudēva*.

The (two) following (*mantras*) are now begun in order to indicate that this goal which a knower reaches² and which is the final destination to be reached should be cognised as one's own inner Self—beginning with the gross senses and (tracing backwards) through a series (of phenomenal entities), each more subtle than the previous—

10. Beyond the senses are
the subtle elements, beyond the

1. Omit the comma after *paramēva* and place a comma after *pāram*.

2. Read *adhund yadasdvāpnoti vidvān yatpadam*

subtle elements is the mind, beyond the mind there is the intellect and beyond the intellect there is the great Self.

The senses here meant are gross. *Indriyebhyaḥ* i.e., than the senses which are effects produced by the subtle elements for the purpose of making themselves known.¹ *arthāḥ*=subtle elements.² *parāḥ*—more subtle, more pervading and more permanent³ *arthēbhyaḥ*=than the subtle elements. *param* i.e., more subtle, more pervading and more

1. The theory referred to here is that the various senses are akin to the elements, the characteristic features of which they perceive. Thus the sense of smell has sprung from the element known as *prthivi* and perceives its chief quality 'odour'. The purpose with which the elements evolve the senses is, it is stated, to make them selves comprehended; for otherwise they would ever remain unperceived.

2. The elements are of two classes—the subtle and the gross. Each of the former is called *tanmātra* ('that merely') and is as its name implies pure—singly conceived, not mixed with any of the rest. The latter are of a compound character—each containing all the rest as well as itself. Thus *prthivi* has in it all the five subtle elements but as the *prthivitanmātra* forms the predominant 'ingredient' it is called *prthivi*. The senses are evolved out of the *tanmātras* and not out of the *sthūla* or gross elements.

3. *Pratyakṣamātrāḥ* *anupādhyaḥ* (11)

permanent. *manah*=(the mind). From the word *manah* should here be understood the subtle elements forming the source of the mind. *Manasaḥ tu* i.e., than even the mind. *parā* i.e., more subtle, more pervading and more permanent. *buddhiḥ*=the intellect. We have to understand here by the word '*buddhi*' the subtle elements which are the source of determination &c. *buddheḥ*=than the intellect. *ātmā mahān*=(the great Self)—the entity of *Hiranyagarbha* which was born first from the unmanifest—the principle of cognition as well as of activity. It is termed *ātman* inasmuch as it is the inner essence of all men's intelligence; it is termed *mahān* since it is more pervading than everything else. *parā* i.e., (such a Self is beyond the intellect).

11. Beyond the great, there is the unmanifest and beyond the unmanifest, the Person. Beyond that Person there is not anything; that is the goal, that, the final destination.

Mahataḥ=than even the great (Self). *param-* more subtle, more pervading and more permanent. *avyaktam* i.e., the entity which is the seed, as it were, of the whole universe—undifferentiated into

name and form.¹ It has within itself in a latent form all causes and effects as the tiny banyan seed has in it hidden the capacity to generate a banyan tree. It is variously termed as *avyakta* (unmanifest), *avyākṛta* (undifferentiated), *ākāśa* (ether) &c.² it is like warp and woof in the real Self. *avyaktāt*—from such an unmanifest entity. *paraḥ*=more subtle, being the cause of all causes, more permanent³ and more pervading. *puruṣaḥ*=Person—so called because he thus fills all. The next line shows that there is nothing else beyond Him. The last line means—Since there is nothing beyond the Person who is all sentience—He is the goal, the limit of all subtlety, pervasion and permanence. Here ends the (regressive) series beginning with the senses and growing more and more subtle.⁴ Hence it is the final destination to be reached by all goers or transmigrating selves. Compare *Bhagavadgītā*—"Reaching which none returns" (xv, 6).

1. Read *bījabhātām avyākṛtānāmarāpasatatvam*.

2. Read *avyaktāvyākṛtākāśādīnāmavācyaṃ*.

3. Read *pratyagātmīyaḥ*.

4. The object of these two *mantras* is merely to indicate that the Person is beyond everything else; for there is nothing to be gained by knowing that any one of the others among the series is subtler than the other. Consequently not much value need be attached to the exact place which any of the phenomenal entities ought to take in the series.

Well, if there is going there may also be returning. How then do you say—'From which one is not born again'. This is no difficulty for the Self being the inmost of all, *going (gati)* is only figurative and means *knowing (avagati)*. We have shown how in the case of the senses, the mind and the intellect, it is more subtle and more inward. He who goes in the ordinary sense, goes only to that which is not internal to him and is therefore other than the Self. The reverse cannot be true. So also say sacred texts like the following—'Not going in a path and yet reaching their destination.' The following *mantra* accordingly shows how the Self is internal to all—

12. He is hidden in all beings and does not show Himself, but can be seen by those subtle seers through their sharp and subtle intellect.

Eśah puruṣah = this Person. *sarveṣhu bhūteṣhu* = in all beings from the creator downwards to an insect. *gūḍhaḥ* = concealed but implied by hearing, seeing¹ and so forth and shrouded in the mystery of nescience. *ātma na prakāśate*—the Self, for this reason, does not show itself (to anybody)

as being his own self. This nescience is deep-laid, inconceivable and mysterious; for man, being in reality this very Self, does not recognise, although it is pointed out that he is that, but mistakes for it his body &c. which are clearly objects of perception, like a jar for instance, and spontaneously thinks that he is such and such, the son of so and so &c. No doubt, the whole universe whirls round thus deluded because it is subject to this illusion due to the Supreme. Compare *Bhagavadgita*. 'I am not known to all, (because) I am shrouded in the mystery of *māyā*' (vii 25).

Well, you have stated already 'Knowing it, one does not wail' which contradicts 'It does not show itself'. No; it is not thus. We say that it does not show itself since it is not known to persons whose mind is not properly trained. But it can certainly be seen by the spiritually cultured. *tu=* but. *agryaya* i.e., like a pointed end. *sūkshmayā*=capable of observing subtle things. By whom? *sūkshmadarṣibhiḥ*=subtle seers i.e., by those wise men who can see one thing more subtle than the other as indicated in *mantras* 10 and 11.

The means of realising it is now explained—

13. A wise man should hold down speech in mind; and that in the sentient intellect. (This)

sentience he should well hold down in the great Self and that (again) in the peaceful Self.

Yachchet=should keep down i.e., annihilate
prājñah=a wise man. What is it (that should be kept down)? *vak* i.e., speech. *vak* is here put for all the senses. Where (should it be held down)? *manasī*=*manasi*=in the mind. The form with long *i* is *vēdic*. *tat* i.e., the mind. *yachchet*= (should keep down). *jñāne ātmani* i.e., in the sentient intellect. The intellect is termed *ātman* because it *pervades* the senses such as the mind and is also *internal* to them. *jñānam* i.e., the (sentient) intellect. *ātmani mahatī* i.e., in the first-born. *niyachchet*=one should hold down. What is meant is that we should merge our intellect in that of *Hiranyagarbha* (of which it merely forms a part, as it were). *tat* i.e., that great Self. *sāntē ātmani* i.e., in the prime Self in which all variety vanishes, which, being changeless, is inside everything and is the witness of all mental functions.

Since when a person¹, merging in the highest Self name, form and action, which are all the result of nescience and are of the nature of action, or agent or fruit, realises oneself and, like a man

who knows the underlying truth of the mirage-water, the rope-serpent and the coloured sky—becomes self-content, tranquil and achieves his life-purpose, you that are sunk in beginningless ignorance—

14. Arise! Awake! and approaching the great, learn. The sharpened edge of the sword is hard to pass—(likewise) that path, the wise declare, is hard to traverse.

Uttishṭhata i.e., arise for the purpose of perceiving it, O beings i.e., become interested in self-knowledge. *jāgrata*=awake i.e., destroy the awful sleep of ignorance—the source of all misery. How (should this be done)? *prāpya*=having reached. *varān* i.e., the best of teachers that know the Truth. *nibōdhata* i.e., learn, according to their teaching, that that which is the essence of all is your own Self. Since it can be understood only by the subtle-minded, the *śruti* says, compassionately like a mother, 'Do not be negligent' Subtle like what? The reply is (furnished in the second half of the verse). *kṣurasya*=(of a sword). *dhāra*=edge. *nīṣīda*=sharpened. *dhṛatya*=difficult to pass. Just as

it is difficult to pass over (the edge of) such (a sword), this (knowledge) is hard to attain (*durgam*). *pathah*=*panthānam*=path. *tat* i.e., true knowledge. *kavayah*=wise men. *vadanti*=(declare). Since the object to be known is so very subtle, the means of knowing it viz., right knowledge, is said to be hard of attainment.

Why is that which is to be known so subtle? The answer is—The gross element of earth possesses sound, touch, form, taste and smell and is the object of all the senses. So also is this (physical) body.¹ When out of these qualities beginning with odour, one by one is eliminated, the various elements from water up to space are seen to be more and more subtle, pervading, pure, eternal and so forth. Need we say that an entity in which none of these qualities—odour and the like which are all effects, being gross—is found to exist, is the most subtle? The same is indicated in the following verse—

15. Devoid of sound, of touch, of form, undecaying, devoid of taste, eternal, devoid of odour, beginningless, endless,

1. *Prthivyuktam nydyam pāṛthivya śarīra atidīṣati*
 CC-0. Prof. Satya Vrat Shastri Collection, New Delhi. Digitized by S3 Foundation USA
 (G)

other than the *mahàn* and ever constant—realising such an one one is freed from the face of Death.

Brahman which, as has been stated, is without sound &c. is *avyayam* i.e., changeless.¹ Whatever possesses sound &c. changes. This, being devoid of all of them does not change—does not perish. Hence it is *nityam* i.e., eternal. For another reason also it may be (said to be) eternal—*anādi*=having no beginning or cause. Whatever has a beginning, being an effect, cannot be eternal because it may merge in its cause as e.g. earth. This being the basis of all is not an effect. Not being an effect it is eternal for there is no cause beyond it into which it may pass. Similarly it is *ananta* i.e., endless—devoid of effects. In the case of a plantain tree, for instance, there is destruction due to the production of an effect *viz.*, a bunch of fruits. Even this impermanence (due to the producing of effects) does not belong to Brahman. Hence also it is eternal. *mahataḥ param* i.e., different from the intellect, because it is of the nature of persistent intelligence. Brahman, the self of all beings, is the witness of all (mental

1. Read *Yadetat vyākhyātam Brahme avyayam*
omitting the stop after *Brahma*.

this story in the form of three *vallis*. *sandtanam* = ancient, forming, as it does, a part of revealed knowledge. *uktva i.e.*, teaching it to *Brāhmanas*. *śrutva cha i.e.*, and hearing it from teachers. *médhavi* = a wise man. *brahmalōke* = in the world of Brahman. *mahīyate i.e.*, will be venerated, becoming Brahman¹ itself.

17. Who zealously causes this to be recited before an assembly of *Brāhmanas* or at *śrāddhas*—this will secure (for him) immortality; this will secure (for him) immortality.

Yah = whoever. *imam i.e.*, this. *paramam* = the highest. *guhyaṃ i.e.*, to be kept a secret. *śrāvayēt* = causes to be heard *i.e.*, its purport as well as its form. *brahma-samsadi* = in an assembly of *Brāhmanas*. *prayataḥ* = pure. *śrāddha-kālē va i.e.*, or (at the time of ancestral worship) when *Brāhmanas* are dining. *tat i.e.*, such worship. *anantyāya kalpate i.e.*, secures infinite rewards. The repetition of the last line is to indicate the close of the chapter.

SECOND ADHYÂYA.

FOURTH VALLÎ.

It has been stated in iii, 12 that the Self which abides in all does not (ordinarily) show itself and that it can be seen by a sharpened intellect. What then is the obstacle to (everybody possessing) such an intellect, from the absence of which the Self is not cognised? The present *vallî* is for explaining why we are not all able to perceive the Self. If we know what the obstacle to reach bliss is, we can endeavour to remove it; but (we cannot do so) without knowing it.

1. The Lord doomed the senses by turning them outward; therefore one sees (only) outward and not inward (at all). Some wise man, however, seeking immortality finds the Self by turning his eyes inwards.

Parānchi = going outward. *khaṇi*—by the word *kha* which means 'ether' (the source from which the sense of hearing springs) all the senses like that of hearing are here meant. They go only outward to perceive sensory objects like sound. Since they are of this character, it is said that they have been doomed. *vyatṛṇat*=injured or slain. Who is it (that has thus doomed them)? *Svayambhuh*—the supreme Lord who is always free and does not depend upon anything else. *tasmāt*—(therefore). *parāk* i.e., objects—not internal i.e., other than the Self, such as sound. *paśyati* i.e., the perceiver perceives. *na antardātman=na antardātmanam*=not the inner Self. Although the whole world is like this, some wise man (*kaschit dhīrah*)—like turning back the course of a river²—finds (*aikśat*) the inner Self (*pratyagātmanam*). *Pratyagātma* means that which is internal and is the Self (of anything), for the word *ātman* commonly refers only to the inner Self (and not to the body, the senses or anything of the kind). Looking at it etymologically also, (we find) the word denotes this same Self. Compare the

1. Read *apratyagrūpān* instead of *parāgrupān*.

2. *Yathā kaschit kṛtāviryādīḥ nadyā narmaddīrāpāyāḥ pratisrōtaḥpravartanam karōti evam anekajanmasamsiddhāḥ indriyapravrittināḍipratisrōtaḥ pravartanam kṛtvā gurumupagataḥ viveki tattvampaddrthavivēkaṇaḥ pratyagātmanam evam svam svaśāśanam paśyati sambandhaḥ* (G.)

following *smṛti* passage—'It is termed *ātman* because it pervades, (or) because it absorbs, (or) because it perceives sensory objects here (in this life or) because the universe exists (only) through it.'¹ *aikshat*—although past in form is, by *vedic* license, used here with a present sense. How does he find it? The reply is—*āvṛttachakshuḥ* i.e., withdrawing his eyes—i.e., the senses in general like that of hearing²—from all sensory objects. Thus trained, one cognises one's inner Self. No body that is intent on external objects can see the inner Self.³ Well, why does a wise man—thus repressing his natural activities with so much effort—find the Self? The answer (to this) is furnished (in the last line). *amṛtatvam*=immortality i.e., permanence. *ichchhan* i.e., desiring for himself.

The natural perception of objects—other than the Self—which prevents self-realisation and is the (first) obstacle in its way is due to nescience.

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1. Read *yadāpnōti* and *yēdsya santatōbhāvaḥ*.
 2. *Chakshurgrahaṇam upalakṣhaṇam ityāha pro*
trāḍikamiti (G.)

3. The force of this statement is pointed out in the following manner by *Gopālayogin* in his *ttka*—Even virtue and piety cannot bring this consummation, however estimable they may be in themselves—because they do not abandon attention to external and therefore unreal things.

(Secondly) there is desire induced by that nescience for enjoying oneself here as well as elsewhere. Those that are prevented from finding the Self owing to these obstacles—nescience and desire (arising therefrom)—

2. External pleasures they pursue—the small-witted—and reach the wide-spread snare of death. And the wise, recognising (only) immortality to be permanent, covet (naught) here amidst transitory (things).

Parācchah=existing only outside, *kāmaṇ*=the objects of desire. *anuyanti*=pursue. *bālaḥ* i.e., the small-witted. They (*te*) therefore reach (*yanti*) the wide or all-pervading (*vitatasya*) snare (*pāśa*) of death (*mṛtyoḥ*) or the concatenation of nescience and desire and action. *pāśa* is that by which one is bound—associating with and dissociating from the body, the senses and so forth. The purport is that such people constantly reach evils of diverse kinds such as birth, death, old age and illness. *atha*=therefore. *dhitṛaḥ*=discriminating people. *amṛtatvam*=(immortality) i.e., abiding in one's own deeper Self. *dhṛuṇam* i.e., as permanent. *viditvā*=having known. The im-

mortality such as that (enjoyed by) the gods is relatively permanent, but abiding in one's own Self is *absolutely* so, as stated, for example, in the following text—'It does not grow by action; neither does it (thereby) decay' (Br: Up: IV, iv, 23) Having known such constant and immutable immortality, wise *Brāhmanas* do not in this life (*iha*) which is full of evil, covet (*prārthayante*) anything amidst all these ephemeral things which stand in the way of self-realisation. The meaning is—They turn away from desire for children, wealth and (prosperity in various kinds of) worlds.

It is now explained how we may infer that, knowing which wise *Brāhmanas* covet nothing else—

3. That by which (man) perceives form, taste, odour, sounds and loving touches—through this only does one perceive (all). What is there besides? This verily is it.

Yena i.e., by which Self—of the nature of sentience. *rūpam*=(form). *rasam*=(taste). *gandham*=(odour). *śabdān*=(sounds). *sparśamscha maithu-*
nan=and happy touches due to love, *vijānāti* i.e.,

all the world clearly perceives. Well, it is not at all admitted ordinarily that we, *as other* than the body and so forth, perceive (all this). The general experience, on the other hand, is that we, *as only* the aggregate of the body and the like, perceive everything. Not so.¹ The aggregate of the body &c., not being different in its character from sound and the like and being also *objects* of perception in exactly the same manner, cannot partake of the nature of a *subject*. If this aggregate, although being in reality of the nature of form and the like², could perceive form &c., then external form and the like also could perceive one another as well as themselves. But this is not so. Hence the form &c., even of the aggregate of the body and so forth, man experiences (*viśānti*) only through this (*etēna ēva*) Self which is of the nature of sentience and is altogether distinct from that aggregate. A case analogical (to such deducing of the existence of the Self) is the following—That is fire by which the (heated) metal burns. The last line means³—what is there that is not an object of knowledge for the Self? Nothing of the kind does exist besides and all is known by the Self. That to

1. Read *naivam* for *nanu*.

2. *Guṇaguṇinōrabhedāt śabdādisvarūpatvam sam-ghātasya drāśtavyam* (G).

3. Delete the stop after *ātmanō guṇēnam* and place it after *drāśtavyam*.

which nothing is unknowable is (in consequence termed) 'all-knowing.' *etadvai tat*=this verily is it. What? That which *Nachikétas* asked for, which even the gods have doubted, which is different from virtue and the like, which is the highest abode of the all-pervading and beyond which there is nothing. This is verily what has been learnt.

The subject, being subtle, is hard to understand. It is therefore explained again and again—

4. That by which one perceives both what passes in dreams and in the waking state—having known (that, as) the great and mighty Self, a wise man ceases to grieve.

Swapnāntam i.e., within the dreaming state i.e., what is perceivable in dreams. Similarly *jāgaritāntam* means 'what is perceivable in the waking state.' *ubhau* i.e., both these. *yéna*=by which Self. *anupaśyati* i.e., man perceives. The rest to be understood as before. *mahāntam* i.e., that great (entity). *vibhūm*=(pervading). *ātma-nam*=the Self. *matvā*=having known i.e., as identical with oneself and having realised it thus —'I am it.' *dhīraḥ*=(a wise man). *na śochati*=(does not suffer).

Moreover—

5. Whoever knows this Self, the enjoyer of the fruits of *karma* and the supporter (of all vital powers) as one with the Lord of the past and the future, thenceforward, does not seek to protect himself. This verily is it.

Yah i.e., any one, *imam*=(this). *madhvadam* =enjoying the fruits of *karma* or past actions. *jivam* i.e., the support of vital breath and so forth. *Atmanam*=(the Self). *veda*=knows. *antikāt*=antike i.e., as near, (as identical).¹ *īśanam*=the Lord. *bhātābhavyasya* i.e., of all time—(past, present and future). *tataḥ*=after knowing it. *Atmanam*=(one's Self). *na vijugupsate*=does not desire to protect—for he has then reached fearlessness. So long as one is in the midst of fear, (because) one mistakes non-Self for the Self, one desires to protect one-self. But when a knower realises the (true) Self to be eternal, one without a second, then who (from his point of view) should protect whom from what? *etadvai tat* is to be understood as before.

1. *Sāṃtvyam cha atra abhāṣaḥ* *Abhāṣaḥ* *gāṇḍhī* (G).

The sequel is for showing that what has hitherto been described as both the individual and the supreme Self is also the Self of all—

6. Whoever sees it which first sprang from the thought (of *Brahman*) and which, born before the elements, entered into the cave (of the heart) and abides there with the body (sees only it). This verily is it.

Yah i.e., whoever desiring liberation. *p̄rvaṃ* = first. *tapasaḥ* = from the thought viz., of Brahman. *jātam* = was born. This refers to *Hiranyagarbha*. 'First' as compared to what? *adbhyaḥ p̄rvaṃ* i.e. earlier than the elements including water—not water merely (as it literally means). *guhām* i.e., the hollow of the hearts of all beings. *praviṣya* = having entered—after creating the bodies of the gods &c. *tisṭhantam*—staying—perceiving sound &c. *bhūtebhiḥ* = along with the elements i.e., along with the aggregate of the body and senses. *yah* = who. *vyapaśyata* = *vyapaśyati* = sees. The meaning is—One that sees thus, sees only the Brahman in question.

7. Which, springing from *Prâna*, is the divine eater, which, entering the cave (of the heart), abides there and which was born with the elements—this verily is it.

Yâ=which. *dévatâmayi*=of the form of all the gods. *prâṇena*—from the supreme Brahman in the form of *Hiranyagarbha*. *sambhavati*=(springs). *aditiḥ*=one that eats (or experiences) sounds and so forth. The third line (which refers to the Power in question) is to be understood as before. The last line means—'Which was born alone with the elements.'

Further—

8. Residing between the two tinder-sticks is *Agni*—well protected like a child by the mother. Daily adored is (this) *Agni* by watchful people offering oblations (to him). This verily is it.

residing between the upper and lower tinder-sticks and who, in the body, eats all oblations (i.e., digests all food).¹ *garbha iva*=(like the embryo). *garbhīṇībhīḥ*=by pregnant women in the world. *subhṛtaḥ*—well-protected by partaking only of (wholesome) food. In the same manner is *Agni* protected both by priests and *yogins*. Further—*divē divē*=day by day. *īdyaḥ*—adored by sacrificers in the sacrifice and meditated upon by *yogins* in their hearts. *havishmadbhīḥ*=offering oblations like ghee or practising contemplation. *manuṣhyēbhīḥ*=by men. *agnīḥ*=*Agni*. This verily is the Brahman in question.

Moreover—

9. Whence the sun doth rise and whereto he goes to set—in it are all the gods. Naught there is transcending it. This verily is it.

Yataḥcha—from which *Prāṇa*. *udēti*=rises *sūryaḥ*=(the sun). *astam*=going down or disappearing. *yatra*—in which *Prāṇa* alone. *gachchhati*—daily experiences. *tam*—in that *Prāṇa*. The accusative here has the locative significance.²

1. Omit *yōgibhīḥ*.

2. Insert *saptamyaṛthe dvitīya* after *tam prāṇa-māimānam*.

dēvāḥ sarve—all the gods beginning from *Agni* in heaven, or all the senses like that of speech, in the body. *arpitāḥ*—are placed—while they endure, like spokes are in the navel of a chariot-wheel. Even that is Brahman—*tat*—that Brahman which is of the form of all. *u na atyēti*—does not at all transcend or exist beyond. *kaśchana*—anything. This verily is it.

That which abides (alike in all) from the creator down to a plant, appears separate—as other than Brahman—because each (thing) is limited by its own adjuncts. (Guided by this appearance) one may take the transmigrating Self to be other than the supreme Brahman. The next verse removes all such misconception—

10. Whatever here, the same, there ; whatever there, the same, here. He goes from death to death who perceives anything like variety here.

Yat ēva iha—whatever here appears conditioned by the body and exhibits the characteristics of transmigration to the indiscriminate. *tat ēva*—the same, which is in the body. *amutra*—(elsewhere) i.e., is Brahman which is of the nature of eternal and solid sentience, devoid of all mund-

ane features. *yat*—what. *amutra*—residing in that Self. *tat anu iha*—the same is implied by embodied (things) having name and form, and not anything else. This being the case, whoever (*yat*), deluded by ignorance, arising from the nature of adjuncts and the notion of variety, perceives (*paśyati*) in this Brahman (*iha*) any thing like variety (*nānā iva*) and thinks that he is different from Brahman and Brahman is different from him, reaches death from death (*mṛtyoḥ mṛtyum gachchhati*). He will be born again and again and meet death. Hence none should think thus. The verse means that we should consider ourselves as identical with Brahman which is all sentience and which is whole like space.

Before realising unity—

11. By the mind alone is this to be reached. There is nothing diverse here. He goes from death to death who perceives anything like variety here.

Manasā—by the mind—duly qualified by learning the *Upanishad* from a teacher. *eva*—only. *idam*—this—Brahman which is homogeneous. *āptavyam*—to be attained or known thus—
'There is only the Self and nothing else.' When

once it is thus realised, nescience, which presents variety, disappears. Consequently there is not (*na asti*) even the slightest (*kinchana*) variety (*nañd*) in Brahman (*iha*). But he (*sah*) who does not give up looking (at things) with eyes diseased by ignorance and sees (*paśyati*) only (*eva*) variety (*ñd*) here (*iha*) goes from death to death (*mṛtyoḥ mṛtyum gachchhati*) although the variety he perceives may be the least of its kind.

The same Brahman is again described—

12. The Person of the size of the thumb resides in the middle of the body. After (knowing) Him who is the lord of the past and the future, one does not desire to protect oneself. This verily is it.

Anguśthamātrah = of the size of the thumb. The lotus of the heart is of the size of the thumb. That which is limited by the internal sense, in the cavity of this heart, is consequently termed *anguśthamātrath*. Similarly we speak of 'the space between two joints of a bamboo' (although space is not thus really bounded). *Puruṣah*—literally means 'Person.' Here it is the Self.

so called because it fills or pervades everything. *madhye ātmant*—in the centre of the body. *tishṭhati*—resides. The rest is to be understood as before.

Moreover—

13. The Person of the size of the thumb who is like a flame without smoke—He is the lord of the past and the future ; He is the same to-day and the same tomorrow. This verily is it .

Jyotiriva—(like flame). *adhūmakah*—without smoke. This should properly be *adhūmakam* as it refers to *jyotis* (which word is of the neuter gender). He who is thus (like flame without smoke) perceived by *yogins* in their hearts is the lord of the past and the future. He is eternal, unchanging—now as he resides in beings. The same will he be hereafter also. Nobody like him—nay, none even inferior to him—will be born hereafter¹. This *mantra* as a 'verbal authority' refutes the view referred to in i, 20—that there is no Self surviving the body; although such nihilism is contrary to reason (and can therefore be refuted

by argument as well). Likewise does this *mantra* confute the position (of the Buddhists) ascribing (only) momentary existence to the Self.

Once again the perception of variety in Brahman¹ is condemned—

14. As certainly as water poured on a ridge flows down the slopes, does one, who sees things as distinct, run after only them.

The first half of the verse means—'As water rained down on an inaccessibly lofty place (*durge*) flows down the slopes and loses itself.' *evam*= thus. *dharmān*=objects—which are in reality not different from the Self. *paśyan*=perceiving. *prthak* i.e., as distinct. *tān eva*—only those objects which appear different owing to differences in their limiting adjuncts. *anuvīdhāvati*=(runs after). The meaning is—'Such an one assumes bodily frames repeatedly.'

The next verse explains what happens to the Self of a knowing and contemplative person who realises Brahman—all-pure and homogeneous

intelligence—after suppressing the shows of variety due to limiting adjuncts—

15. As pure water poured in-
to pure water becomes the same,
so, O *Gautama*, the Self of a
thinker, who knows, also becomes
(one with the Supreme)

Yathā=as. *udakam*=(water). *śuddhe*—in
what is pure. *śuddham*=pure. *āsiktam*=poured.
tādṛk eva=just the same and not different.
bhavati=becomes. The Self (*ātma*) also becomes
(*bhavati*) the same in the case of one who contem-
plates (*muneḥ*) and realises unity. Therefore
people giving up their belief in variety, which
is based on vicious logic, and discarding also the
misconceptions of nihilism, should accept, repres-
sing their self-esteem, the oneness of the Self as
taught in the *Upanishads* which are a thousand
times better well-wishers (of man than even his
parents.)

FIFTH VALLÎ.

The following is another attempt to determine, in another manner, the entity of Brahman so hard to understand—

1. (This) city of eleven gates is of the unborn and eternal intelligence. Contemplating it, one does not grieve and, being liberated, becomes free (once for all.) This verily is it.

Puram—a city, as it were. The body is (here) termed a city because it exhibits, in common with a city, gates, gatekeepers, their supervisors and many similar accessories. A city with all its accessories is for the benefit of one, that does not form part of it, but is independent. Accordingly this (body) also which, consisting of many parts, is similar to a city, must be for a lord who, like a ruler, does not form part of it. This city of the body has eleven (*ekādaśa*) gates (*dvāra*)—seven in the head, three lower down (in the body) including the navel, and one on the skull.

These are the eleven gates of the body. Whose (is this body)? *ajasya*—of the Self that does not alter through birth &c., and is—like a ruler (who is separate from the city he rules) other than the body. *avakrachêtasah*—*avakra*=not crooked i.e., constant and always the same like the light of the sun. *chêtaḥ*=intelligence. That which exhibits this character is termed *avakrachêtaḥ*. It is Brahman, standing in the position of a ruler (to the body). *anushṭhāya* i.e., meditating upon the supreme Lord who presides over this body and to whom, as to a king, it belongs. *Dhyāna* is contemplation with a view to know it rightly.¹ Renouncing all desire and contemplating it which is alike in all beings, one does not grieve (*na śochati*.) Realisation of it leads to fearlessness and, there being no occasion for sorrow befalling such an one, where is even the chance of fear? *vimuktaḥ*—such an one becomes liberated, even in this life, from all ties of desire and activity induced by nescience. Being (thus) liberated, he does not again become clothed in a body (*vimuchyate*).²

But the Self should not (be taken to) dwell

1. *Apratibaddhāparokshasakshātkaṛarūpam vijñānam pūrvam uddēśyam yasya tattathā.* (G)

2. *Vimuktaḥ* refers to *jivanumukti* and *vimuchyate* to *videhamukti*. See note 1 p. 16. *Kenopanishad.*

in a single body only. What then? It dwells in all bodies. How?

2. As traveller, it is in the sky; as pervader, it is in the interspace between the earth and heaven; as fire in the altar; and as guest in the house. It dwells in men, in the excellent (gods), in truth, in the heavens. It is (all that is) born of water, sprung from the earth, or for the sacrifice; (it is all) that rises in the mountain. It is true; it is great.

Hamsah—that which goes. *śuehishat*—dwelling in the bright heavens as the sun. *vasuh*—as pervading *vāyu* or wind. *antarikshasat*—residing in the space between the earth and heaven. *hótā*—(sacrificer)—*Agni* according to the text—'Fire is the sacrificer.' *vedishat*—(dwelling in the altar) i.e., dwelling in the earth according to the text—'This altar is another form of the earth.' *atithih*—being *soma* juice. *durónasat*—existing in a vessel. Or this expression may be taken to mean remaining in houses as a *Brahmana* guest.

nṛshat=dwelling in men. *varāsat*=dwelling in the best i.e., the gods. *ṛtasat*=dwelling in right or sacrifices. *vyōmasat*=dwelling in the heavens. *abjāh*=whatever is born in water such as conches, mother of pearl, crocodiles &c., *gójāh*=whatever is born from the earth, as paddy, wheat and so on. *ṛtājāh*=born as aids to sacrifices. *adrijāh*=rising in mountains as, for example, rivers. Although it is of this varied form it is always the same (*ṛtam*). *brhat*=it is great, being the source of all. Even if this verse be interpreted as referring to the sun, it is not irrelevant here, because the sun also, it is admitted, is identical with the Self.¹ What the verse signifies is that the Self of the universe is all one and that there is no distinction between one Self and another.

Now is mentioned a sign for concluding that there is such an entity as the Self.

3. What leads up *prāna* and brings down *apāna*,—that, which abides in the middle, worthy to be adored, all the gods do serve.

ūrdhvam— up from the heart. *prāṇam*= the

1. In the *Brāhmaṇa* this verse is interpreted as referring to the sun. Hence this remark.

upward breath. *unnayati*=leads up. Similarly—*apānam*=the downward breath. *pratyak*=down. *asyati*=throws. The word *yaḥ* (meaning 'which') should be understood to complete the sense. *tam*=such. *madhyé*—in the hollow of the heart-lotus. *āsīnam*=(sitting) i.e., whose sentiency manifests itself through the intellect. ¹ *vāmanam*=*vananīyam*=worthy to be served. *viṣve*=all. *devāḥ*—powers such as those (manifested by) the eyes and so forth. *upāsate*=(serve) or continuously operate for its sake, taking to it offerings—viz., form etc. as subjects do in respect of a monarch. The purport is that we must recognise the existence of something—other than the external sensory powers ²,—for whose sake, and prompted by which, all the senses operate.

Further—

4. When the Self, residing in the body, slips off and deserts the same, what then remains here? This verily is it.

śarīrasthasya—that which dwells in the body. *visramsamānasya*—that which slips off. *asya dehinaḥ*—than this embodied Self. The

1. Read *āstnam buddhāvabhivyaktaviṇḍnam*.

2. Read *bahyakaravayopānāḥ*.

expression *déhādvimuchyamānasya* is explanatory merely of *visramsamānasya*. The fourth *pāda* means—when the Self goes away from the body, the aggregate of the senses and so forth, in a moment, loses its vitality, collapses and is lost; and as in the case of citizens deserted by their ruler, nothing remains. From this we must admit the existence of an entity distinct (from that aggregate).

It is possible that some may believe that this body collapses because the upward and downward breaths, as also the sensory powers, desert it and not because anything else does so. According to ordinary belief also man lives only by these¹—vital breath &c. This is not, however, the real truth—

5. Neither by *prāna* nor by *apāna* does any man live; they, (i.e., men) on the other hand, live through something else in which both these repose.

The first line means—a man does not live by the upward or the downward breath or even by sensory power like that of sight. These which

1. Compare the meaning of the root *jīva* which

are designed for the use of something else and which operate jointly cannot themselves be the true source of life. As is clear from the well-known case of a house, there is nothing of the nature of an aggregate which endures, unprompted by something else—not itself an aggregate—which is distinct and exists for its own sake. This must hold true in the case of the vital powers also which exist in relation to one another, as an aggregate. *itarēna tu*—only by something other than the aggregate of vital breath and the like. *jivanti* all (composing) the aggregate endure. *yasmin i.e.*, only when the supreme Self, different in its nature from the aggregate exists. *etau*—these *i.e.*, *prāṇa* and *apāna* along with the sense of sight and so forth. *upāśritau i.e.*, endure. The gist is—There must exist something which is not an aggregate for whose sake *prāṇa*, *apāna* &c., continue to operate jointly.

6. Look! I shall tell thee, this mystery of Brahman, the old; as also how the Self survives after death, *O Goutama*.

Hanta=(look) now. *te*=to you. *idam*=this. *guhya*=to be kept as a secret. *Brahma sanda-*
nam=Brahman the ancient. *pravakshyami*=I
 shall now declare. This Brahman is such that a

knowledge of it terminates all mundance existence. The second half means—O *Goutama*, listen to me as I declare how the Self transmigrates when it does not realise the said Brahman.

7. Some selves enter the womb and become embodied; others become immoveable objects—according to their deeds and according to their thoughts.

Yonim=the womb. *anye*—some among the ignorant, becoming united with the seed. *prapadyante i.e.*, enter. *śariratvāya*= for the purpose of assuming a body. *dehinah*—individual selves. *sthānum*—the condition of immoveable objects like a tree. *anye*—(others)—the lowest. *maraṇam prāpya*=after meeting death. *anusamyanti i.e.*, reach. *yathā karma*—according to their *karma i.e.*, as influenced by the deeds they do in this life. Similarly—*yathāśrutam*—according to their 'knowledge' or *upāsana* they have practised. People get various forms according to their *upāsana* also as has been stated in texts like the following— "People are born variously according to their 'knowledge.' "

Now is described Brahman as proposed in

8. That 'person' who keeps awake in people asleep, shaping desire after desire—that alone is the pure ; that, Brahman ; and that alone is said to be the immortal. In it are all the worlds ; naught transcends it. This verily is it.

Ya éshaḥ—which this. *supteshu*—when the senses and so forth are at rest.¹ *jāgarti*—does not sleep. How? *kāmaṁ kāmaṁ*—various objects of desire like wife for example. *nirmimāṇaḥ*—shaping, through ignorance. *puruṣaḥ*=person (literally) i. e., the Self. *tat éva*=the same. *śukram*=the white, the pure. *tat Brahma*=that is Brahman. There is no other mysterious Brahman. *tat eva*—that alone. *amṛtam*=the imperishable. *uchyate*—is declared in all the *Vedas*. Further—*lokaḥ*—worlds like the Earth. *tasmin*—in that all-pervading Brahman. *śritāḥ*—are resting, because that is the source of all these worlds. The last line is to be understood as before.

To those whose minds are confounded by the views of various² heterodox rationalists, the oneness

1. *supteshu pralīneshu antaḥkaraṇavyatiriktēshu*. (G).

2. Read *anēka kutārkika*.

of Self, although well-attested, does not become clear, if only once explained. It does not establish itself in the minds of *Brāhmanas* who do not think straight. Hence the text, keenly intent on impressing (the truth), speaks of it again and again—

9. As fire which is one, entering this world, becomes varied in shape according to whatever (it burns) so also the one Self—with-in all beings—becomes varied according to whatever (it enters) and also exists outside.

Agniḥ—fire, whose nature it is to shine. *yathā*=as. *ékaḥ*=being only one. *bhuvanam*—this world—so-called because beings are born therein. *pravishṭaḥ*—having entered it. *rūpam* *rūpam prati*—according to the form of the objects it burns, such as a piece of wood. *pratirūpam* *babhūva* i.e., becomes possessed of varied shapes—according to the objects it burns. *ékaḥ*=being only one. *tathā*=similarly. *sarvabhūtāntarātmā*—the inner Self of all beings, being so subtle. As fire in a piece of wood, it comes to have varied shapes according to the beings into which it enters. *bahīṣcha* i.e., outside. also i.e., it is itself unmodified like space.

The following is another analogy—

10. As wind which is one, entering this world, becomes varied in shape according to whatever (it enters), so also the one Self—within all beings—becomes varied in form, according to whatever (it enters) and also exists outside.

The wind enters the bodies of beings in the form of vital breath. The rest of this verse is to be understood like the previous one.

If the One is the Self of all, it may appear that all the misery of life should affect it. Hence the following—

11. As the sun, the eye of the whole world, is not tainted by external impurities seen by the eye, so the one within all beings is not affected by the misery of the world (because) he is outside (them).

Sārya=(the sun). *yathā*=as. *sarvalōkasya*=of the whole world which sees unclean things like dung. *chakshuḥ*—though serving as the eye by furnishing light. *na lipyate*=(is not tainted). *chākshushaiḥ* i.e., stains arising in the body from the sight of unclean things. *bāhyadōshaiḥ*—by stains due to contact with external impurities. *ekaḥ*—being one. *tathā*=similarly. *sarvabhūtāntarātma*=(abiding in all beings). *na lipyate*—is not tainted, *lōkaduhkhēna*=by the misery of the world. The world experiences misery arising from desire and activity through ignorance superposed on the Self; but such superpositions are not really in the Self. For example, (the notions of) snake, silver, water and colour do not really affect the rope, mother-of-pearl, desert or the sky, but only appear to affect them because of their superposition on the respective substrata. The latter are not thereby tainted by the defects of the former, because they really have nothing to do with the misconceptions. Similarly the whole world, superimposing on the Self ideas of action, agent and the like—as the notion of a snake on a rope—suffers, as a consequence, from birth, death &c. But the Self, although being the Self of all, is not affected by the world's misery due to such misconceptions. Why? *bāhyaḥ*—because in reality it has nothing to do with the superimposed objects, as a rope has nothing to do with the superimposed snake.

Moreover—

12. The one, controlling everything, the inner Self of all, who turns his one form into many—to the wise who perceive him as abiding in themselves, (comes) eternal bliss—to none else.

This lord is omnipresent, independent and one (*ekah*). There is none else equal to him or greater. *vaśī*=(controlling all)—because everything is dependent on him, Why? *sarvabhūtanātarātmā*—He is the inner essence of all creatures. *ekam rūpam*—His one homogeneous form—pure and solid sentiency. *bahudhā*=many-wise—through impure adjuncts of the nature of name and form. *yaḥ*=who. *karōti*=makes (or shows) through his own (unassisted) existence because his power is inconceivably great. *tam*=that lord. *ātmaśtham*—manifest as sentiency in one's intellect—in the hollow of the heart within the body. (The word *ātman* though sometimes used for 'body' cannot be interpreted as such here because) the body cannot be a receptacle for the Self which is formless like space. (Saying that it resides in the body) is like saying that a face is in a mirror. *yaḥ*=who

-ever. *anupaśyati*—experiences at first hand, having turned away from all external concerns and after being enlightened by (the teaching contained in) the *Upanishads* learnt through a teacher. *dhīrāḥ*—the discriminating. *tēśhām*=(to them), who thereby become the great Lord himself. *śāśvataṁ*—permanent. *sukham* i.e., there results bliss pertaining to one's own Self. *na itarēśhām*—not to others—the undiscriminating,—who are devoted to external objects, althoug such bliss is inherent in themselves; for nescience intervenes (in their case).

Moreover—

13. The one eternal of all ephemeral things, the one sentience of all sentient beings and the one who allots rewards to the many—those that know Him as abiding in themselves—the wise—to them (there results) eternal peace; to none other.

Nityaḥ=not perishing. *anityadnām*¹=of all perishable things. *chētanāḥ*—sentience. *chetanāndam*—of all sentient beings from the Creator down

wards. As in the case of water and so forth, which are not warm by nature, warmth is due to fire, so in the case of all sentient beings, sentience is due to the Self. Further—this supreme Lord—all-knowing, almighty—although being one (*ekah*) easily distributes (*vidadhāti*) to the many, (*bahūnām*) possessing desire, rewards or pleasures (*kāmaṇ*) according to their respective deeds and according to His own good grace. *śāntiḥ* means 'peace' or 'repose.'

14. That highest bliss which is beyond words, some know as *this*. How may I come to know of it? Does that shining (Self) show itself (to us)?

Yaḥ=which. *sukham*=bliss, resulting from Self-realisation. *anirdēśyam*=impossible to describe. *paramam*=the highest. Although the worldly-minded can neither figure it in thought nor describe it in words, knowers, that renounce all desire, experience (*manyante*) it directly (*etat iti*). *katham nu*=how indeed? *tat*=that bliss. *vijānt-yaṁ*=may I know? That is—How may, I experience it as such and such, like those *yogins* who renounce desire? *kimu bhāti vibhāti vā*—Does that

shine or not shine—what shows itself to our intellect?

The following is the reply—It does shine. How?

15. Not there the sun shines; not the moon or stars, not these lightnings. Where (then) could this fire (be)? Everything shines only after that shining (light); through its light all this shines.

Tātra—in respect of it which is our own Self i.e., Brahman. *sūryaḥ*—the sun, who though illuminating all. *na bhāti*=does not illumine. Similarly, not the moon, nor the stars (*na chandra-tādrakam*) (illumine it); nor do these lightnings illumine it (*nēma vidyutō bhānti*). *kutah*=where then? *ayam*—this familiar. *agniḥ*—fire. Why should more be said? All (*sarvam*) this, the sun and the rest that shine, shine after (*anuvibhāti*) only that (*tam ēva*) supreme Lord who shines (*bhāntam*). As hot water or a torch when it burns, burns only after fire, and does not itself burn, so is this. *tasya*—of it alone. *bhāsat*=by light. *sarvam idam*—all this, such as the sun. *vibhāti*= (shines). Hence¹ Brahman which thus shines

clearly shows itself to us. Its light is implied by the light seen in things born of it. When a thing does not itself possess light, it cannot, by any means, illumine others. A pot, for instance, cannot lighten other things, while the sun can.

SIXTH VALLÎ.

The roots of a tree are ordinarily known through an examination of its tuft. Similarly, with a view to determine the nature of Brahman, the root, through an examination of the tree of life, springing from it, the sixth *Vallî* is begun—

1. With its roots shooting upwards and its branches shooting downwards, (stands) this ancient fig-tree. That alone is the pure, that, Brahman and that alone is the immortal. In it repose all the worlds and naught transcends it. This verily is it.

ardhvamûlah—that which has its roots, high above, viz ; the supreme abode of the all-pervading is thus termed. This is the tree of life extending from the unmanifest to the immovable. It is (called) a tree (*vrkshah*) because it is cut down (*vraschand*)¹. It is of the nature of varied misery due to incessant birth, decay, death, grief and

1. Omit *vinasavaratvat*.

so forth. It changes from moment to moment, showing itself (for a while) and suddenly disappearing like an illusion or the waters of a mirage or a cloud-city. (Or we may say it is spoken of as a tree) because like a tree it comes to nothing in the end—feeble as a plantain-trunk—and is subject to many doubts among heretics. Its nature is not specifically ascertained by philosophers. Its real essence is Brahman as determined in the *Upanishads*. It springs from the seed of the unmanifest—of desire and activity induced by ignorance. It has for its sprout *Hiranyagarbha*, with the two-fold power of cognition and activity, belonging to the lower Brahman. It has for its branch-joints the diversity of the subtle bodies of all beings. Its pride (of growth) is due to the pouring of the water of desire¹. It has for its tender shoots the objects of the various intellectual senses. It has for its leaves the teachings of the *Vēdas*, the *Smṛtis* and reason. Its charming flowers are sacrifices, charity, penance, &c. It bears many fruits, fit to be eaten by created beings—fruits with different tastes due to the varied feelings of pain and pleasure². Its network of roots has become firm, watered by the desire for these several fruits. In it are built nests

1. Read *trshndajalāśekōdbhātadarpah*, omitting *tattat*.

2. Read *sukhaduhkhavedanānēkarasapṛāṇyupajīvyā-nakaphalāḥ*.

—the seven worlds, such as that known as *Satya*—by birds, viz., the Creator and others. It is tumultuous with the noise of pain or pleasure—the result of good and evil befalling them—noise due to dancing, singing, music, jumping, swinging, and laughing; abusing, crying, and exclaiming ‘Ha! Ha! Let me alone’. It is cut down by the axe of detachment, acquired through a knowledge of the *Upanishads*. Such is the tree of life. *āyvatthāḥ*—so-called because, like a fig-tree, it is constantly quivering, shaken by the wind of desire and activity. *avākṣākhāḥ*=sending its branches down—the branches being heaven, hell, the lower animal kingdom, the world of the manes and so forth. *sanātanaḥ*=immemorial—because it had no beginning. *tat ēva*=that alone. i.e., the root of this tree of life. *śukram*=white or bright—being of the nature of sentiency. *tat Brahma*—that alone is Brahman, being bigger than all. *tat ēva*=that alone. *amṛtam*=imperishable. *uchyate*=is declared—being the true (according to the text)—‘Modifications are all due to ‘speech.’ All name is only convention, so that what is other only is immortal. *tasmin*—in that supreme Reality, viz., Brahman—*lōkāḥ*—the worlds which (when duly examined) are known not to exist at all and are (therefore) like unto cloud-cities, the waters of a mirage, illusions &c. *śritāḥ*=are resting. *sarve*—all. That is—They are contained in it (throughout)—while they are born, endure or

perish. *tat*—that! Brahman. *u*=at all. *na atyeti*—does not transcend—as a jar for instance does not differ from the clay out (of which it is made). *kinchana*—anything that is an effect. This verily is it.

(Some may still think) that there is no Brahman, the source of the universe, through a knowledge of which, deliverance is said to result and that the universe itself has sprung from nothing. This (view), however, is not (right)—

2. Whatever this—the whole universe—moves only when *Prâna* (endures), having sprung from it. It is great ; it is a fear, like a drawn weapon. They who know it become immortal.

Yadidam kim cha=whatever this. *jagat sarvam*—the whole universe. *Prâné*—in the highest Brahman¹ alone. *éjati*=moves. *nissṛtam*—springing from it. That is—The universe moves according to law. That which is the cause &c., of the universe is great (*mahat*) and is a source of fear (*bhayam*). *vajramudyatam*—like a drawn weapon. The meaning is—As servants seeing

before them their master with a drawn sword carry out his behests, so this universe consisting of the moon, the sun, the planets, the stars, the meteors, and the like, because it has a controlling Lord, abides by His law, not resting even for a moment. *ye*=whoever. *état*—this Brahman—the witness of their own mental functions. *viduh*=know. *amṛtā bhavanti*=become immortal.

The next verse states how through His fear, the universe endures—

3. Through fear of Him, fire burns; through (His) fear the sun shines; through (His) fear the lord of the gods, wind and death, the fifth, do speed.

Bhayāt=through fear. *asya*=of the supreme Lord. *Agni*=fire. *tapati*=(burns), The sun also burns through His fear. And *Indra* (the lord of the gods), *Vāyu* (the god of wind) and *Yama* (the god of death), who is the fifth, speed through fear of Him only. For there would be no obedience to law, if the Lord did not control—as if with a sword in hand—these powerful rulers of the various worlds As for instance in the case of servants (who act rightly) being afraid of their master.

And that—

4. If only one knew here before the dissolution of this body (one would be freed from misery). (If not,) he will thence assume various shapes in the worlds of creation.

Iha i.e., during this life alone. *chét*=if. *aśakat bodddhum* i.e., a person were able to know Brahman, the inspirer of fear. *prāk*=before. *sarīrasya*=of the body. *visrasaḥ*=collapse. Then he becomes free from the bonds of flesh. If one does not know — *thataḥ*=through that ignorance. *sargēshu lokeshu*—in worlds in which beings are created, like the Earth. *sarīratvāya*—for assuming a body. *kalpate*=becomes fit. That is—He becomes embodied (once again). Therefore one should put forth all one's effort to know the Self before the dissolution of this physical body. A knowledge of the Self, clear as that of one's face in a mirror, arises only in this world and not in any other, except that of *Brahmā*. That, however, is hard to attain.

5. As in a mirror, so in this mind ; as in a dream, so in the world of the manes ; as (an object) is seen in water so in the world of the *Gandharvas* ; (but) as light and shade in the world of the Creator.

Yathā ādarśē tathā āmani. This means—As in a mirror, people see their reflected body very distinctly, so (in this life) is a clear knowledge of the Self (possible), through one's mind which is pure as a mirror. As in a dream (*yathā svapnē*) the revived impressions of the waking state, are indistinct, so (*tathā*) in the world of the manes (*pitrlōke*) also, knowledge of the Self is indistinct, because one, there, is keenly devoted to the enjoyment of the fruits of one's past deeds. As (*yathā*) in water (*apsu*), the shape of the body is seen (*paridrśyate*) with no clear distinction of the various limbs, so (*tathā*) in the world of the *Gandharvas* (*gandharvalōke*) the knowledge of the Self is indistinct. Indistinct in the same manner is (the perception of the Self), according to scriptural testimony, in the other worlds as well. *chayātāpayōh iva*—very clear like the perception of light and shade. *Brahmalōke*—only in the world of the Creator. But that

(world) is hard to attain being reached only through the combined pursuit of the best *Karma* and the highest 'knowledge'. Hence one should make an effort here alone to obtain Self—knowledge.

The next *mantra* indicates how the Self is to be thought of, and what good results from knowing it.—

6. Knowing the separateness of the senses which, spring respectively (from the³ various subtle elements) and knowing also that their rising and setting (are separate), a wise man ceases to grieve.

Indriyāṇām—of the senses, such as the ear—*prthak utpadyamānāṇām*—springing respectively from their sources—the various subtle elements, viz., space etc., for the purpose of perceiving their respective objects. *prthagbhāvam*=separateness from the Self, whose essence is sentiency, which is extremely pure and all alone. In like manner, the active and passive conditions (*udayaśtamayau*) of the senses are only from the view—point of waking and sleeping and do not belong to the Self, in reality. *matva*—know-

ing this, through right knowledge. *dhtrah*—a wise man. *na śochati*=(does not grieve), because the Self, maintaining, as it does the same character always, can have no cause whatever for grief. Compare another text—'A knower of the Self overcomes sorrow.'

The Self, which has been declared to be other than the senses, cannot be perceived externally—for it is the inner essence of all. The same is explained here—

7. Beyond the senses is the mind; beyond the mind, the highest Intellect; beyond the Intellect there is the great Self and beyond the great, the highest Undeveloped.

Since sensory objects are akin to the senses, they are included under the *indriyas* here. *sattvam* =the intellect. The rest (has been explained) already.

8. Beyond the Undeveloped there is the supreme Person—all—pervading and all—devoid of marks—knowing whom man

frees himself and becomes immortal.

Vyāpakah=all-pervading, since it is the source of everything inclusive of pervading space. *alingah*—that by which a thing is inferred is a *linga* or sign—the intellect for instance. *alingah* means 'that which has no such indicatory marks'. In—other words, it is altogether devoid of mundane characteristics. *yam*=which. *jñātvā*=having known—through a preceptor and by (studying) the *Upanishads*. *vimuchyate jantuh*=(a being is set free) *i.e.*, even in this life man becomes free from the knots of the heart due to nescience. *amṛtatvam cha gachhati*=(becomes immortal also) *i.e.*, reaches immortality after physical death. Such an entity, devoid of all indicatory marks, is the Person who is beyond the Undeveloped.

Now is explained how Brahman, which has no indicatory marks whatever, is to be perceived—

9. Not within the range of sight is this form; not by the eye does any one see it. (It is realised) only when it is reached by the mind—in the heart, which

can exercise self-control. They who know this become immortal.

Sandṛiṣe=within the range of sight—*na tiṣṭhati*=(does not stand). *asya*—of this inner Self. *rūpam*=form. Consequently nobody (*na kaścana*) sees (*paśyati*) it (*enam*) by the eye (*chakṣuṣhā*) or any other sense. By the word *chakṣuṣ* should here be understood all the senses. Then how can it be perceived? *hṛdā*—by the intellect, in the heart. *manīṣā*—controlling desire &c. i.e., 'unwavering' or 'steady'. *manasā*—by direct knowledge (reached through) cogitation. *abhikṛptāḥ*=established or discovered. We must supply after this—'Then the Self becomes known'. The fourth line means—'They who know this Brahman as the Self become immortal.'

Now is described *yōga*, through the aid of which, one comes to have a self-controlling mind—

10. When the five senses, along with the mind, cease (from their normal activities), and the intellect itself does not move—then, they say, is the highest state.

Yadā=(when)—*pancha*=(five). *jñānāni*—the senses—so—called here, as they are the gateways of knowledge (*jñānam*). *avatishtante*—stand, turning their activities away from their respective objects. *manasā saha*—together with the mind (in association with which they operate), which has ceased to desire. *buddhiḥ cha*—and the intellect also; whose function is decision. *na vicheshtati* i.e., does not exercise its usual functions. The last line means—‘That, they say, is the highest state.’

11. That steady control of the senses, they consider, is *yōga*. Then, one should cast off negligence, for *yōga* comes and goes.

Tām—this state. *yōgam iti*=as *yōga*. *manyante*=they consider. It is in reality (not *yōga* or union at all, but the reverse) *vīyōga* or separation, inasmuch as this state separates a *yōgin* from all kinds of evil. In this condition the Self abides in itself, getting rid of all superpositions due to nescience.¹ *sthīrām*=steady. *indriyadhāraṇām*—the holding back of the senses—external as well as internal. *apramattaḥ*=not negligent. i.e., always intent on concentration. *tadā*=then—when he enters on this stage of *yōga*.

1. Put a full stop after *ātma*.

When the intellect wholly ceases from its normal activities, there is no possibility of negligence at all. Hence what is enjoined here is that care should be practised before this final stage is reached. Or (we may say) that when a person thus controls his senses, he will become wholly wistful¹. Why?² *Yôgô hi prabhavâpyayan—yôga* appears and disappears. So to avoid failure, one should practise great care.

If the intellect and the like operate, Brahman may (perhaps) be perceived distinctly; but if they cease to act, there will be no means of perception and Brahman cannot at all be perceived and will therefore be taken as non-existent. For whatever is perceivable by the senses, that only exists and what is not (so perceivable) is ordinarily assumed to be non-existent. Hence (we may say), *yôga* is useless, or that since Brahman is not perceived (by the senses), it does not exist at all. To this possible objection is furnished a reply in the following verse. It is true that—

1. According to this interpretation, the third *pāda* merely makes a matter-of-fact statement. In the former interpretation, it enjoins care on one that is beginning to learn concentration of mind.

2. It should be noted that the reason assigned is in reference to the first interpretation, according to which care is enjoined. *Vidhipakshe hetum prachinatyakarṇi (A)*

12. Not by speech, not by mind, nor even by the eye is it to be seen. How can it be seen except by him who believes 'It is'?

The first half of the *mantra* means—It cannot be perceived by the sense of speech, or mind, or eye or even by any other sense. Although it is devoid of all attributes, it does exist, because it is inferable as the (necessary) cause of the universe. All effects, when they are mentally thought of as disappearing, are seen to (merge in their causes) and lead ultimately to something positive. So also does this effect—the universe—when we follow it back into its subtler causes, imply as existing, ultimately, something positive. When on account of the elimination of the sensory objects, the intellect itself disappears, that also, leaves behind it, the idea of existence. For the intellect is our (one) aid in the perception of existence as well as of non-existence. If this world were sprung from no cause, it would be associated with negation; but it is not so. Everything we perceive is perceived as being positive, as a jar, for instance, is perceived as clay. Thus the source of the universe must be conceived of as existing. Why? *astiti bruvatónyatra*--apart from

the faithful, who say 'It exists', following the teaching of the *Upanishads*—in the case of a nihilist who believes that the universe is not related to any cause and therefore becomes nothing at all in the end and thus sees what is the reverse of truth. *katham?*=how? *tat*=that Brahman. *upalabhyate*=is rightly perceived. (Such a person) can never perceive it rightly.

13. It is to be perceived (first) as existing (merely) and (then) in its real nature. Of these, to him that believes it as existing, its real nature becomes clear (later on).

The first line means—Therefore giving up nihilism, which is indicative of want of culture, one should think of it as existing, through its adjuncts, like the intellect which are all positive effects. *tattvabhāvaḥ*—its real condition, when it is thought of without adjuncts, as undergoing no change—an effect being but its cause, as taught in the text 'Effects are mere words; it is earth that is real'—as possessing no indicative signs, and as indescribable either as existing or not existing. We should understand that in that form also Brahman is to be known. *ubhayaḥ*—of these—the two just mentioned, the phenomenal

and the noumenal states. The genitive case here has a selective significance. The second half means—To one that has grasped it as existing—through its adjuncts, all of which must have sprung from something positive, it presents itself and shows itself clearly¹, later on, in its real condition, viz-as other than the manifest or the unmanifest, one without a second, to be described only as 'Not this, not this' 'Not gross, not subtle' &c., according to what is found stated in the *Upanishads*. (It will show itself thus) to one that believes it is.

Thus in the case of a seer of Truth—

14. When all desires dwelling in the heart vanish, then a mortal becomes immortal and (even) here becomes Brahman.

Yada=when, *sārvé kāmāḥ*=(all desires). *pramuchyante*—disappear, since he has nothing to desire for. *yē*=which. *asya hṛdaye*—in the heart of this knower. *śritāḥ* i.e., dwelt before enlightenment. Desire dwells in the mind, not in the Self, as stated in the text—'Desire, wish &c.,' *atha*=then. *martyaḥ*—a mortal, which he was, prior to enlightenment. *amṛto bhavati*—becomes deathless after enlightenment, inas—

1. Omit the stop after *amṛto bhavati* and place a full stop after *ātmaprakāśandya*,
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much as death of the form of desire and activity, induced by ignorance, ceases to operate upon him. *atra*—here only because death which causes change of place has vanished¹ and there can consequently be no going. *Brahma samaṣṇute*—becomes Brahman itself, all bonds disappearing like an extinguished flame.

When do desires perish together with their causes? This question is answered now—

15. When all the knots of the heart are torn here, then a mortal becomes immortal. Thus far is the teaching.

Prabhidhyante—break i.e., perish. *hrdayasya* = of the mind. *iha*—when alive here. *granthayaḥ*—misconceptions, due to nescience like unto firmly tied knots of the following character—'I am this body,' 'This is my wealth,' 'I am happy,' 'I am miserable' and so forth. When these disappear through contrary notions like—'I am Brahman and not this transmigrating soul'—arising from a knowledge of the identity of Brahman and the Self, all desires due to misconceptions vanish, together with their root-cause. Then a mortal becomes immortal. *etāvāt*—so far

1. Remove the stop after *gamānūpapatteḥ* and place it after *amṛtābhavati*.

only. This is said, so that there may be no doubt that there is more (to be learnt). *anu-
śāsanam*=teaching i.e., of all the *Upanishads*.

Owing to his knowledge of the oneness of the Self and Brahman—devoid of all attributes and all-pervading—a knower has all his heart-knots torn here and becomes Brahman in this life alone. For such a person there is *no going* anywhere as stated in verse 14. There are also other texts of the same import:— 'His life does *not depart*,' 'Being Brahman—he *merges in Brahman*.' On the other hand, in the case of those that know only the lower Brahman and practise meditation of one kind or another, and reach the world of the Creator and in the case also of others who, acting in a different manner, lead worldly lives, there is *going* elsewhere and it is mentioned now for the purpose of bringing out clearly the excellence of Brahman-knowledge. Moreover a question was asked about sacrificial knowledge and has been answered. The nature of its result should also be indicated (before the *Upanishad* closes) and with this also in view, the following is said—

16. Hundred and one more
are the arteries of the heart ;
of them one pierces into the

head. Going upward through that, one becomes immortal, the other (arteries) serve for going in various other directions.

Satam—one hundred in number. *ekah*—one, named *sushumnā*. *hṛdayasya*—proceeding from a man's heart. *nāḍyaḥ*—arteries. *tāśām*—of them. *mūrdhānam* i.e., penetrating the head. *abhinisṛtā*—proceeds. *ekā* i.e., the *sushumnā*. Confining the Self at the time of death within the heart, one should let it through it (*sushumnā*). *tayā*—through that artery. *ūrdhvam*—upward. *dyan*—going. *amṛtatvam*—immortality. *ēti*—reaches, through the sun. The immortality spoken of here is *relative*—such as is described in the following *Smṛiti* passage—'Enduring till the *pralaya*, when all creatures perish, is termed *immortality*.' If it is taken to refer to *absolute* immortality, we must understand it as reached with the Creator after enjoying the highest pleasures in his world. *vishvaṇ*—varied paths. *anyāḥ*—the other arteries. *utkramane*—for departing. *bhavanti*—become i.e., serve for attaining worldly lives.

The following verse concludes the subject-matter of all the *Vallis*.—

17. The person of the size of the thumb, the internal Self, abides always in the heart of men. Him they should draw out with firmness, as (they may do) the rind from a reed. Him one should know as the light, the immortal; Him one should know as the light, the immortal.

The first two lines have already been explained. (*Vide*, IV 12, & 13) *tam*=Him. *svdt* *ṣartrāt*—from one's own body. *pravṛhēt*=should draw out, separate or differentiate. Like what? Thus—*munjādivè-shikām*—as from the reed, the stalk which is inside it. *dhairyeṇa*—without inattention. *tam*—that sentiency thus separated from the body. *vidyāt*=one should understand. *sukram*—as pure. *amṛtam*—as immortal; that is, as Brahman which has till now been described. The repetition of the last line, as well as the use of *iti* (at the end), are for the purpose of indicating that the *Upanishad* is finished.

Now is concluded the legend intended for extolling the knowledge in question—

18. Having learnt this knowledge imparted by *Yama*, as also the whole practice of *yōga*, *Nachiketas* became sinless, and deathless and attained Brahman. So also will it be with any other who knows this,—what relates to the Self.

Mṛtyuproktām—taught by *Yama*, as above. *étām* = this. *Brahmavidyām* = Brahma-knowledge, *yoga-vidhim* = the practice of *yōga*. *cha* = also. *kṛitsnam* = entire, i.e., with its means as well as aims. *Nachiketah* = *Nachiketas*. *labdhvā* = having obtained—through the gift of boons. What (of him?) *Brahmaprāpto'bhāt* i.e., became free. How? *virajah*—having first transcended ideas of right and wrong, through the attainment of true knowledge. *vimṛtyuh*—having (also) got beyond death or desire. Not merely *Nachiketas*, became all this; any other person also that, like *Nachiketas*, knows the truth—viz., that Brahman is absolute, identical with the empirical Self and not anything outside (it will become the same). *evamvit* means 'knowing as described heretofore'. *adhyātman* = in regard to the Self. We should supply—'He also becomes sinless and deathless'.

